GREENLEAF'S

# GRAMMAR

# SIMPLIFIED;

OR,

## OCULAR ANALYSIS

OF THE

# ENGLISH LANGUAGE.

*FIFTH, FROM THE FOURTH STEREOTYPED EDITION,*

MONTREAL:

PRINTED FOR E. G. WELLES, A. M. AUTHOR OF THE ORATOR'S GUIDE, &c. &c.

BY A. GRAY.

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1823.

# RECOMMENDATIONS.

**The following encomiums, together with many others, were passed upon the first Edition of "Grammar Simplified;" since the publication of which, the work has undergone a very thorough revision, and experienced some alterations; and, I may add, has had many very valuable additions made to it; although the general plan remains the same.**

I have, with considerable attention, examined "Grammar Simplified," &c. by J. Greenleaf, Esq. and am much pleased to find the drudgery, usually attendant on an attempt to acquire a knowledge of this branch of literature, in his compend in a great measure removed. I consider it not only the most unexceptionable, but really the best system of Grammar, formed on the Latin model, which has heretofore met my eye. But let the worth of theories and systems be tested by their practical usefulness, and let them be appreciated accordingly. I must confess, I never witnessed such attainments from a course of *eighteen* lessons, as were those of my friend, Mr. M'Clintock's little son, of only seven years; who had been taught by Mr. Greenleaf, on the plan of his Grammar, and who was examined, at his father's request, in my presence. This is practical demonstration. "Let works bear witness." I most cordially recommend both the Grammar and the Author to a liberal and enlightened publick, to whose patronage they are, in a high degree, entitled.

SAMUEL B. WYLIE, D. D.

[*Professor of the Latin, Greek, and Hebrew Languages, late Professor in the University of Pennsylvania.*]

*Philadelphia, April* 29, 1822.

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Sir,—After having thoroughly examined your "Grammar Simplified," I have not the least hesitation in saying, that it possesses a decided preference over all other Grammars, extant. But this is really doing injustice to its merits. To say that your system of Grammar is *pre-eminent* to all others, is too indefinite. It is pre-eminent, in point of facility *in a very high degree*. Simplified as it is, however, it will undoubtedly have to encounter much prejudice from the *superficial* and *malevolent*; especially from ignorant and pedantick schoolmasters: for I perceive it is impossible for any one to teach from *your* plan, unless he know something of Grammar himself; as the pupil commences parsing immediately, and "makes the application of every thing as he goes along." Whereas, from other systems, it is a very easy matter for teachers, who know nothing of Grammar themselves, to keep their pupils drilling, year after year, in Grammar, that is to say, in committing the rules, definitions, &c. Hence it is to be expected, that many teachers will keep the book out of their Schools as long as possible. But a cursory perusal of the work is sufficient to convince the *judicious* and *discerning*, that it is what it professes to be, "*Grammar Simplified*," and that it is an invaluble acquisition to literature.

Truly, and with sincere gratulations, your's

WILLIAM MANN.

[*Professor of the Latin, Greek, and Hebrew Languages.*]

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From the Rev. J. M. Mason, D. D. late Provost of Columbia College, now President of Carlisle College, Penn.

*New-York, Love-Lane, March* 31, 1820.

I have recently looked over, with some curiosity and attention, a little work, by Mr. Jeremiah Greenleaf, entitled "Grammar Simplified." It is exceedingly brief, and proposes to teach the rudiments of that art in an almost incredibly short time. Considering the voluminous treatises on this subject, and the time usually spent in acquiring a tolerable knowledge of it, the author must necessarily encounter much public prejudice.

It has unfortunately happened that almost every man of obtuse intellect and strong powers of drudgery, thinks himself qualified to write a Grammar; which, of course, he contrives to make as unintelligible as possible; and hence Grammar, instead of being an inviting, becomes an intolerably irksome task.

Children have to labour year after year, without much progress, through a literary *swamp*, and when they grow weary, their steps are often quickened by the birch; while the blame is wholly and solely to be attributed to the stupid method of instruction.

This little treatise proffers a relief. It does not pretend to conduct the pupil through the depths of grammatical science—not to make him a master of its philosophical principles, but to give him a competent knowledge of it for *practical* purposes—to familiarize the *matter* of it to his mind—to put him in possession of those *elements*, without an accurate acquaintance with which, ulterior advances are impracticable.

The whole secret lies in stripping it of every thing but the very *essentials*—in placing these before the *eye* of the learner, and in accustoming him to the *application* of every thing as he goes along.

The public may be assured that Mr. Greenleaf is no quack; but that he performs much more than the modesty of his title would lead his reader to expect.

J. M. MASON.

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Montreal, 28th March, 1823.

Having heard much of Mr. Welles, as a teacher of English Grammar, I went in the morning of this day to his School-room, in order to satisfy myself; and though, I must confess, I entertained some doubts of the practicability of accomplishing so much as he thought of in so short a time, yet after examining his system of education, and marking the rapid progress, of the learner in the course only of a few days tuition, I now alter my sentiments: I think the system is remarkably simple, and yet sufficiently comprehensive, and his manner of communication not less simple and well adapted to every capacity.

ROBERT EASTON.

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ALSO BY THE FOLLOWING GENTLEMEN:

The Rev. Edward D. Griffin, D. D. now President of Williamstown College; Augustus K. Taylor, M. D. New-Brunswick; H. J. Feltus, A. M. Benjamin T. Onderdonk, A. M. New-York; John B. Romeyn, D. D. Alex. M'Leod, D. D.; Z. Lewis, A. M. J. Mathews, A. M. G. Spring, D. D. The Revd. Frederick Beasley, D. D. President of the University of Pennsylvania; J. Marshall, [Chief Justice;] John D. Blair, D. D.; P. V. Daniel, Lieutenant Governor of Virginia; Thomas M. Randolph, Governor of Virginia; Wm. Rogers, D. D. Quondam Professor of English, &c. in the University of Pennsylvania; James Ross, A. M. Author of Ross's Greek and Latin Grammar, Vocabulary, &c. &c. William Staughton, President of the Columbian College, in the District of Columbia; The Revd. Dr. Abercrombie, Author of a System of Grammar; The Hon. Dr. Mitchill, New-York. &c.

# PREFACE.

NOTWITHSTANDING the numerous publications upon English Grammar, and the ability with which many of them are written, it is a fact, which I believe few will deny, that this science has never yet been so simplified, as to render the study of it, at once concise, easy, and inviting.

From experience in teaching this branch of learning, I was first led to believe, that a correct knowedge of the Grammar of the English Language might be obtained, in one tenth part of the time usually occupied in the attainment of it; and that, instead of a long, dry and irksome study, it might be made, not only a very short, but a most agreeable and interesting one. With these impressions, I have constructed a grammar upon a plan entirely new, which concisely embodies all the general rules and principles, and which presents to the eye of the learner, in a simple and perspicuous manner, the whole field of this important branch of education.

In selecting materials for the work, I have consulted *Harris, Lowth, Priestley, Johnson, Sheridan, Horne, Tooke, Webster, and Murray;* and, in constructing it, have endeavoured to render it plain and intelligible to the lowest capacity; and to obviate every difficulty or obscurity that might tend, in the least degree, to embarrass or perplex the mind of the learner.

In short, I am positive, that this treatise is calculated to impart a knowledge of Grammar with more facility, and in a much shorter time, than any other system heretofore published. With humble confidence, therefore, I present "*Grammar Simplified.*" to an enlightened publick.

THE AUTHOR.

New-York, September, 1821,

# ADVERTISEMENT.

In presenting a *New Edition* of *Mr. Greenleaf's* "*Grammar Simplified,*" to the enlightened People of the Canadas, the Publisher experiences no ordinary emotions of pleasure—as he is confident that he is hereby contributing aid, in a most important sense, to the advancement of youth in the path of Learning and Science. Let this system be generally adopted in our Academies and Schools, and the course which it prescribes for Teacners, be ably and generally pursued, and both Teachers and Pupils will find, that *nine tenths* of the drudgery unavoidably attending the study of English Grammar, on the old plans, are, *by this*, entirely done away. It is expected, however, that those who attempt to learn from this system, are already acquainted with Orthography—that they can read with facility, and intelligently; and, ordinarily, all applicants of this description, of common capacity, will be able, in the course of twenty-four lessons, of two hours each, "to obtain a competent knowledge of Grammar, for all practical purposes"—to familiarize the matter of it to their minds, and to put themselves in perfect possession of those "elementary principles" which constitute the *only* valuable foundation of our knowledge of the English Language. Several typographical errors will be found in this edition, but they are such as intelligent pupils will at once notice and correct. The Publisher has been so circumstanced ever since it went to Press, as to be unable to examine and correct, even a solitary sheet; and he is well aware that it may be encountered by those who can look only for *pins' heads*—But that consideration is of no consequence; and, with all its imperfections, *Mr. Greenleaf's system*, is presented to the public, with the confidence of *its meriting* universal approbation.

E. G. W.

Montreal, April 28th, 1823.

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# *A Key to "Grammar Simplified."*

THE names of the parts of speech are designated by their initials; thus, *ar* stands for article, *n* for noun, *pro* for pronoun, &c. (See the bottom of this page.) On page 8, are the definitions of the parts of speech, and on the margin of pages 8, 10, 12, 14, and 16, are parsing lessons, adapted to the several moods and tenses. The moods, tenses, and the conjugation of the verbs, together with the rules of syntax, the declension of nouns and pronouns, a list of the pronominal adjectives, and the comparison of adjectives, are respectively exhibited on the right-hand pages of the parsing lessons.

## METHOD OF INSTRUCTION.

The first thing which the learner has to do, and the only thing preparatory for parsing, is to become acquainted with the *names* of the parts of speech, and the *letters* which stand for them, as exhibited at the bottom of this page. When this is done, which will require but few minutes, he will be enabled, with perfect facility, to commence parsing, in the following manner. (See page 8.)

ar n v
**A man loves.**

| INSTRUCTER. | PUPIL. |
|---|---|
| What part of speech is *a*? | An article. |
| What is an article? | An article is a word placed before nouns to limit their signification. |
| What kind? | The indefinite. |
| Why? | The indefinite article limits the noun to one of a kind, &c. |
| What does it belong to? | It belongs to *man*. |
| Give the rule. | Rule 8, Articles and adjectives belong to nouns, &c. |
| What part of speech is *man*? | A noun. |
| What is a noun? | A noun is a word which is the name of any person, place, or thing. |
| What kind? | Common. |
| Why? | Common nouns are the names of whole sorts or species. |
| What gender? | The masculine. |
| Why? | The masculine gender denotes males. |
| What person? | The third. |
| Why? | The third person denotes the person or thing spoken of. |
| What number? | The singular. |
| Why? | The singular number denotes but one object. |

| INSTRUCTER. | PUPIL. |
|---|---|
| What case? | The nominative. |
| Why? | The nominative case is the actor, &c. |
| Nominative to what? | To the verb *loves*. |
| Give the rule. | Rule 1, The nominative case governs the verb. |
| What part of speech is *loves*? | A verb. |
| What is a verb? | A verb is a word which expresses action or being. |
| What kind of a verb? | Active. |
| Why? | An active verb denotes action or energy which terminates on some object. |
| Is it regular, or irregular? | Regular. |
| Why? | Regular verbs are those which form the imperfect tense, &c |
| What mood? | Indicative. |
| Why? | The indicative mood simply indicates or declares a thing, or asks a question. |
| What tense? | Present. |
| Why? | The present tense denotes present time. |
| What person and number? | Third person, singular number. |
| What does it agree with for its nominative? | It agrees with *man*. |
| Give the rule. | Rule 2, The verb must agree with, &c. |

In the same manner with all the parts of speech. The instructer must refer his pupils, in the first place, to the definitions, rules, &c. He can, if he please, be at a distance from them, when they commence parsing, and take the following method.

n v
**Charles writes.**

| INSTRUCTER. | PUPIL. |
|---|---|
| What part of speech is *Charles*? | A noun. |
| What is a noun? | A noun is a word which is the name of any person, place, or thing. |
| It is a proper noun—Why? | Proper nouns are the names of individuals. |
| The masculine gender—Why? | The masculine gender denotes males. |
| Third person—Why? | The third person denotes the person or thing spoken of. |

As soon as the learner becomes sufficiently initiated into the subject to enable him to parse without giving the definitions, (and the first lesson is always sufficient for this purpose,) he may omit them and parse in the usual way: and, after going through with the several marked lessons, he may commence at Promiscuous Exercises, Parsing Lesson 10. It is necessary, however, that the definitions, rules, &c. be, eventually thoroughly, committed to memory.

The most important thing in teaching is, that the mind of the learner be perfectly free and unembarrassed; *much*, therefore, depends on the teacher. Many examples are left for him to supply. He should endeavour to give his pupils an idea of the parts of speech by as simple means as possible; and should make such illustrations as may, at any time, be deemed necessary. It is generally allowed, that a pupil will learn more from the mouth of an able instructer, than from books. As a relaxation, the class should be occasionally exercised in conjugating the verbs, declining the nouns and pronouns, comparing the adjectives, &c.

N. B.—The learner should be made to understand, as soon as possible, the use of the different forms or personal terminations of verbs, as exhibited on the right-hand pages of the parsing lessons; so that he may know what is meant, by making the verb agree with its nominative in number and person.

### *WALKER'S KEY TO THE SOUNDS OF THE VOWELS.*

1. a. The long slender English *a*, as in fate, pa-per, &c.
2. a. The long Italian *a*, as in far, farther, pa-pa, mam-ma.
3. a. The broad German *a*, as in fall, wall, wa-ter.
4. a. The short sound of the Italian *a*, as in fat, mat, mar-ry.

1. e. The long *e*, as in me, here, me-tre, me-dium.
2. e. The short *e*, as in met, let, get.

1. i. The long dipthongal *i*, as in pine, ti-tle.
2. i. The short simple *i*, as in pin, tit-tle.

1. o. The long open *o*, as in no, note, no-tice.
2. o. The long close *o*, as in move, prove.
3. o. The long broad *o*, as in nor, for, or; like the broad a.
4. o. The short broad *o*, as in not, hot, got.

1. u. The long dipthongal *u*, as in tube, cu-pid.
2. u. The short simple *u*, as in tub, cup, sup.
3. u. The middle or obtuse *u*, as in bull, full, pull.

oi. The long broad o, and the short i, as in oil.
ou. The long broad o, and the middle obtuse u, as in thou, pound.

*Th.* The acute or sharp *th*, as in *th*ink, *th*in.
TH. The grave or flat TH, as in THIS, THAT.

# ENGLISH GRAMMAR.

GRAMMAR is the art of speaking and writing correctly.

There are, in English, ten sorts of words, or, as they are commonly called, parts of speech; viz. the Article, Noun, Pronoun, Adjective, Verb, Participle, Adverb, Preposition, Conjunction, and Interjection.

ar n pro a v pa ad pr c i

## PARSING LESSON I.

ar n v
A man loves.
ar n v
The boys study.
ar n n v
A good girl learns.
n v n
Harriet loves Eliza.
n v ar n
Charles writes a letter.
n v ar n
Charles wrote a letter.
n v ar n
Charles has written a letter.
n v ar n
Charles had written a letter.
n v ar n
Charles will write a letter.
n v ar n
Charles will have written a letter.
ar n v pr n
The girls play in school.
ar n pr n v ar n
The paths of virtue are the paths
pr n
of peace.
ar n n v n pr
A good man worships God with
a n
humble confidence.
n n pa a pr ar
Cesar's troops, being eager for an
n v ad pr ar n
onset, rushed furiously on the foe.
n ad v pa
Men are often found transgressing
ar a
the laws.
pro v c v pr pro n
I will arise, and go to my father,
c v pr pro n pro
and will say unto him; Father, I
v pr n c
have sinned against Heaven, and
pr pro
before thee.
n ar n v ar
Newton, the philosopher, was a
n n
great astronomer.
n v ad pro a n
Esther put on her royal apparel.
pro v n pr ar n pr
She obtained favour in the sight of
ar n
the king.
n pa pr n v pro
Money, taken by fraud, betrays its
n
possessor.
ar n pro pro v pr n
The ladies, whom we saw at court,
ad v
were genteelly dressed.
n v ar n
Henry had received the news
ad ar n v
before the messenger arrived.
n v ar n pro
General, this is the sword which
pro v pro
you gave me.
ar n pro pro ad
A letter, which we have just
v v pa ar n
received, gives us an answer.
n v pr n pro ad
Some talk of subjects they do not
v n v n
understand; others praise virtue,
pr ad v pro
who do not practice it.
ar n v pr ar n
The men were tried by the court,
c n pr pro v
and each of them was fined.
pro ad v i
I have often been occupied, alas!
pr n
with trifles.
i n ad a v
O! virtue, how amiable art
pro
thou!

## ARTICLE.

An ARTICLE is a word placed before nouns to limit their signification.
There are two articles, *a* or *an*, and *the*. *A* or *an* is called the indefinite article. *The* is called the definite article.
The *indefinite article* limits the noun to one of a kind, but, generally, to no particular one.
The *definite article* limits the noun to one or more particular objects.

## NOUN.

A NOUN is a word which is the name of any person, place, or thing.
Nouns are of two kinds, common and proper.
*Common nouns* are the names of whole sorts of species.
*Proper nouns* are the names of individuals. To nouns belong gender, person, number, and case.
GENDER is the distinction of sex. There are three genders, the masculine, feminine, and neuter.
The *masculine gender* denotes males.
The *feminine gender* denotes females.
The *neuter gender* denotes things without sex.
Person is the quality of the noun which modifies the verb. There are three persons, the first, second, and third.
The *first person* denotes the person speaking.
The *second person* denotes the person or thing spoken to.
The *third person* denotes the person or thing spoken of. Nouns have but two persons, the second and third.
NUMBER is the distinction of one from many. Nouns have two numbers, the singular and plural.
The *singular number* denotes but one object.
The *plural number* denotes more objects than one.
CASE is the different state or situation of nouns with regard to other words. Nouns have three cases, the nominative, possessive, and objective.
The *nominative case* is the actor, or subject of the verb. It generally comes before the verb.
The *possessive case* denotes property or possession. It is generally formed by adding to a noun with an apostrophe; thus, "John's book." When the plural ends in s the apostrophe only is added; as, "On eagles' wings."
The *objective case* is the object on which the action of a verb or participle terminates, or the object of a preposition. It generally comes after the verb.

## PRONOUN.

A PRONOUN is a word used instead of a noun, to avoid the too frequent repetition of the same word.
There are two kinds of pronouns, personal and relative.
*Personal pronouns* stand immediately for the name of some person or thing.
*Relative pronouns* relate directly to some noun or personal pronoun, called the *antecedent*. They are *who, whose, whom, which, what,* and *that*. All pronouns, except the *relatives*, are *personal*. The same that belong to the nouns, belong also to pronouns. They have three persons: Gender has respect only to the third person singular of the pronouns, *he, she, it,*

## ADJECTIVE.

An ADJECTIVE is a word which expresses some quality or property of a noun.
*Pronominal adjectives* are those which are sometimes used as adjectives, and sometimes as pronouns.
Adjectives are varied only to express the degrees of comparison. They have three degrees of comparison, the Positive, Comparative, and Superlative.
The *positive degree* expresses the quality of an object without any increase or diminution; as, *wise, great, good.*
The *comparative degree* increases or lessens the positive in signification; as, *wiser, greater, less wise.*
The *superlative degree* increases or lessens the positive in the highest or lowest degree; as, *wisest, greatest, least wise.*
Some adjectives do not admit of comparison; as, *chief, perfect, supreme,* &c.

## VERB.

A VERB is a word which expresses action or being.
Verbs are of three kinds; active, passive, and neuter. They are also divided into regular, irregular, and defective.
An *active verb* denotes action or energy which terminates on some object.
A *passive verb* denotes action received, or endured, by the person or thing which is the nominative. It is formed by adding the perfect participle of an active verb to the verb *be* through all its various changes of number, person, mood, and tense.
A *neuter verb* denotes simple being or existence, or it denotes action which is limited to the subject.
*Regular verbs* are those whose imperfect tense and perfect participle end in *ed*. [unless compounded.
*Irregular verbs* are those whose imperfect tense and perfect participle do not end in *ed*. All monosyllables are irregular,
*Defective verbs* are those which are used only in some of their moods and tenses. To verbs belong mood, tense, number, and person.

## PARTICIPLE.

A PARTICIPLE is a word derived from a verb, and partakes of the nature of the verb, adjective, and noun.
Participles are of two kinds, present and perfect.
The *present participle* denotes present time, and generally ends in *ing*, as *loving*.
The *perfect participle* denotes past time, and, in regular verbs, corresponds exactly with the imperfect tense; as, *loved*.
The union of two or more participles is, sometimes, called a compound participle; as, *having loved*.
Participles, like verbs, have an active, passive, and neuter signification.

## ADVERB.

An ADVERB is a word used to qualify the sense of verbs, participles, and adjectives; and, sometimes, of other adverbs.
Some adverbs admit of comparison; as, *soon, sooner, soonest.*

## PREPOSITION.

A PREPOSITION is a word which serves to connect words, and show the relation between them.

## CONJUNCTION.

A CONJUNCTION is a word that is, chiefly, used to connect sentences, joining two or more simple sentences into one compound one. It, sometimes, connects only words.

## INTERJECTION.

An INTERJECTION is a word used to express passion or emotion; usually that which is violent or sudden; as, *Alas! Oh! Ah! Hush! Lo! Fie! O! Behold!*

# MOOD is the manner of representing action or being.

The *Indicative Mood* simply indicates or declares a thing, or asks a question.

| | *Present Tense* | *Imperfect Tense* | *Perfect Tense* | *Pluperfect Tense* | *First future Tense* | *Second future Tense* |
|---|---|---|---|---|---|---|
| | denotes present time. | denotes past time, however distant. | denotes past time, but also conveys an allusion to the present. | denotes past time, but as prior to some other past time specified. | denotes future time. | denotes future time, but as prior to some other future time specified. |
| | **TENSE** is the division of time. | | | | | |
| To Love. | *Singular number.*<br>1. I love,<br>2. Thou lovest,<br>3. He loves.<br>*Plural.*<br>1. We love,<br>2 Ye *or* you love,<br>3. They love. | *Singular number.*<br>I loved,<br>Thou lovedst,<br>He loved.<br>*Plural.*<br>We loved,<br>Ye *or* you loved,<br>They loved. | *Singular number.*<br>I have* loved,<br>Thou hast loved,<br>He has loved.<br>*Plural.*<br>We have loved,<br>Ye *or* you have loved,<br>They have loved. | *Singular number.*<br>I had loved,<br>Thou hadst loved,<br>He had loved.<br>*Plural.*<br>We had loved,<br>Ye *or* you had loved,<br>They had loved. | *Singular number.*<br>I shall *or* will love,<br>Thou shalt *or* wilt love,<br>He shall *or* will love.<br>*Plural.*<br>We shall *or* will love.<br>Ye *or* you shall *or* will love<br>They shall *or* will love. | *Singular number.*<br>I shall have loved,<br>Thou shalt *or* wilt have loved<br>He shall *or* will have loved<br>*Plural.*<br>We shall have loved,(loved<br>Ye *or* you shall *or* will have<br>They shall *or* will have loved |
| To Have. | *Singular number.*<br>1. I have,<br>2. Thou hast,<br>3. He has.<br>*Plural.*<br>1. We have,<br>2. Ye *or* you have,<br>3. They have. | *Singular number.*<br>I had,<br>Thou hadst,<br>He had.<br>*Plural.*<br>We had,<br>Ye *or* you had,<br>They had. | *Singular number.*<br>I have had,<br>Thou hast had,<br>He has had.<br>*Plural.*<br>We had had,<br>Ye *or* you have had,<br>They have had. | *Singular number.*<br>I had had,<br>Thou hadst had,<br>He had had.<br>*Plural.*<br>We had had,<br>Ye *or* you had had,<br>They had had. | *Singular number.*<br>I shall *or* will have,<br>Thou shalt *or* wilt have,<br>He shall *or* will have.<br>*Plural.*<br>We shall *or* will have,<br>Ye *or* you shall *or* will have<br>They shall *or* will have. | *Singular number,*<br>I shall have had,<br>Thou shalt *or* wilt have had<br>He shall *or* will have had.<br>*Plural.*<br>We shall have had [had,<br>Ye *or* you shall *or* will have<br>They shall *or* will have had |
| To Be. | *Singular number.*<br>1. I am,<br>2. Thou art,<br>3. He is<br>*Plural.*<br>1. We are,<br>2. Ye *or* you are,<br>3. They are. | *Singular number.*<br>I was,<br>Thou wast,<br>He was.<br>*Plural.*<br>We were,<br>Ye *or* you were,<br>They were. | *Singular number.*<br>I have been,<br>Thou hast been,<br>He has been.<br>*Plural.*<br>We have been,<br>Ye *or* you have been,<br>They have been. | *Singular number.*<br>I had been,<br>Thou adst been,<br>He had been.<br>*Plural.*<br>We had been,<br>Ye *or* you had been,<br>They had been. | *Singular number.*<br>I shall *or* will be,<br>Thou shalt *or* wilt be,<br>He shall *or* will be.<br>*Plural.*<br>We shall *or* will be,<br>Ye *or* you shall *or* will be,<br>They shall *or* will be. | *Singular number.*<br>I shall have been<br>Thou shalt *or* wilt have been,<br>He shall *or* will have been.<br>*Plural.*<br>We shall have been. (heen<br>Ye *or* you shall or will have<br>They shall *or* will have been |
| To be Loved. | *Singular number.*<br>1. I am loved,<br>2. Thou art loved,<br>3. He is loved.<br>*Plural.*<br>1. We are loved,<br>2. Ye *or* you are loved,<br>3. They are loved. | *Singular number.*<br>I was loved,<br>Thou wast loved,<br>He was loved.<br>*Plural.*<br>We were loved,<br>Ye *or* you were loved,<br>They were loved. | *Singular number.*<br>I have been loved,<br>Thou hast been loved,<br>He has been loved.<br>*Plural.*<br>We have been loved,<br>Ye *or* you have been loved,<br>They have been loved, | *Singular number.*<br>I had been loved,<br>Thou hadst been loved,<br>He had been loved.<br>*Plural.*<br>We had been loved,<br>Ye *or* you had been loved,<br>They had been loved. | *Singular number.*<br>I shall *or* will be loved,<br>Thou shalt *or* wilt be loved<br>He shall *or* will be loved<br>*Plural.*<br>We shall *or* will be loved,<br>Ye *or* you shall *or* will be loved.<br>They shall *or* will be loved, | *Singular number.*<br>I shall have been loved,<br>Thou shalt *or* wilt have been loved;<br>He shall *or* will have been<br>*Plural.*<br>We shall have been loved,<br>Ye *or* you shall or will have<br>been loved, [loved.<br>They shall *or* will have been |

**RULE 1.**
The nominative case governs the verb.

**RULE 2.**
The verb must agree with its nominative in number and person.

**RULE 3.**
Articles and adjectives belong to nouns, which they qualify or define.

**RULE 4.**
Participles, like verbs, relate to nouns or pronouns.

**RULE 5.**
Adverbs qualify verbs, participles, adjectives, and other adverbs.

**RULE 6.**
Active verbs govern the objective case.

**RULE 7.**
Participles have the same government, as the verbs *have*, from which they are derived.

**RULE 8.**
Prepositions govern the objective case.

**RULE 9.**
Neuter verbs have the same case after as before them.

**RULE 10.**
A noun or pronoun signifying possession, is governed by the noun it possesses.

**RULE 11.**
Two or more nouns signifying the same thing, are put, by apposition, in the same case.

**RULE 12.**
When an address is made to a person, the noun or pronoun is put in the nominative case independent.

**RULE 13.**
Pronouns must agree with their antecedents, or the nouns they represent, in gender and number.

**RULE 14.**
Conjunctions connect nouns and pronouns in the same case, and, generally, verbs of the like moods and tenses.

**RULE 15.**
A noun or pronoun joined with a participle, and standing independent of the rest of the sentence is in the nominative case independent.

**RULE 16.**
A verb in the infinitive mood, may be governed by a verb, noun, adjective, or participle.

**RULE 17.**
A verb in the infinitive mood absolute, stands independent of the remaining part of the sentence

**RULE 18.**
The verbs which follow *Bid, dare, feel, hear, let, make, need, see,* &c. are used in the infinitive mood without having the sign *to* prefixed to them.

## *Declension of the personal Pronouns.*

| FIRST PERSON. | SECOND PERSON. | THIRD PERSON. | THIRD PERSON. | THIRD PERSON. |
|---|---|---|---|---|
| *Sing.* | *Sing.* | *Sing.* | *Sing.* | *Sing.* |
| *Nom.* I, | *Nom.* thou, | *Nom.* he, | *Nom.* she, | *Nom.* it, |
| *Poss.* my *or* mine, | *Poss.* thy, *or* thine, | *Poss.* his, | *Poss.* her *or* hers, | *Poss.* its, |
| *Obj.* me. | *Obj.* thee. | *Obj.* him. | *Obj.* her. | *Obj.* it, |
| *Plu.* | *Plu.* | *Plu.* | *Plu.* | *Plu.* |
| *Nom.* we, | *Nom.* ye *or* you, | *Nom.* they, | *Nom.* they, | *Nom.* they, |
| *Poss.* our *or* ours, | *Poss.* your *or* yours, | *Poss.* their *or* theirs, | *Poss.* their *or* theirs, | *Poss.* their *or* theirs, |
| *Obj.* us. | *Obj.* you. | *Obj.* them. | *Obj.* them. | *Obj.* them. |

When the noun *self* is added to the personal pronouns, as, *himself, myself, itself, themselves,* &c. they are used indifferently in the nominative or objective case, but have no possessive.

## *A list of the pronominal Adjectives.*

One, other, another, each, every, either, neither, this, that, these, those, all, any, both, same, such, some, former, latter, none. Of these, *one* and *other* are declined the same as nouns. *Another* is declined, but wants the plural.

## *Comparison of Adjectives.*

*Positive*, wise; *Comparative*, wiser; *Superlative*, wisest.—*Pos.* amiable; *Com.* more amiable; *Sup.* most amiable.—*Pos* able; *Com.* less able; *Sup.* least able.

* *Auxiliary, or helping verbs*, are those by the help of which the English verbs are principally conjugated. Those which are always auxiliaries, are *may, can, must, might could, would, should,* and *shall.* Those which are sometimes principal verbs, are *do, be, have* and *will.*

## *Declension of the relative Pronouns.*

*Singular and Plural.*

*Nom.* who *Poss.* whose *Obj.* whom.
*Nom.* whoever, *Poss.* whosever, *Obj.* whomever.
*Nom.* whosoever, *Poss.* whosesoever, *Obj.* whomsoever.

*Which, what,* and *that*; are of both numbers, and are used in the nominative or objective case, but have no possessive; except that *whose* is sometimes used as the possessive of *which*; as "The tree *whose* mortal taste brought death." *Who, whose,* and *whom*, are applied to persons, and *which*, to things or brutes. *That*, is applied both to persons and things. When the word *ever* or *soever* is annexed to relatives, they are, sometimes, called *compound relatives.*

## *Declension of Nouns.*

| *Sing.* | *Plu.* | *Sing.* | *Plu.* |
|---|---|---|---|
| *Nom.* king | *Nom.* kings | *Nom.* man | *Nom.* men |
| *Poss.* king's | *Poss.* kings' | *Poss.* man's | *Poss.* men's |
| *Obj.* king. | *Obj.* kings. | *Obj.* man. | *Obj.* men. |

## *PARSING LESSON 2.*

c pro n v a pro
If our desires be moderate, our
n v a
wants will be few.

c ar n v ad a
If the resolution were not legal.

c pro v pro
Unless thou hast loved her.

c n v pr pro
If John had spoken to me.

c pr v ar n pr ar
Unless he will do the work in a
a n
genteel manner.

c ar n v
If the man shall have accomplished
pro n pro n
his work by midsummer.

c n v pro n n
If James has lost his money, Jack
v pro
will recover it.

n pa pr n
Henry having graduated at college
v pr ar n pr n
will enter upon the study of divinity,
c pro n v
if his health admit.

c pro n v pr n pro
If our friend be in trouble, we,
pro pro v c v
whom he knows and loves, will
v pro
console him.

c pro v pr n c
If we contend about trifles, and
ad v pro n pro
violently maintain our opinions, we
v ad a n
shall gain but few friends.

c n v pro n pro
If greatness flatter our vanity, it
v pro n
multiplies our dangers.

c pro v pr pro pro
If we look around us we shall
v c ar a n v
perceive that the whole universe is
a pr a n
full of active powers.

c pro v pro c i ad pa
If thou art he—but oh! how fallen!
n pro v a c
Gentlemen, you are mistaken, if
pro v ar n pr pro pro v
I be the person to whom you allude.

c pro v ad ar n pr
If we possess not the power of
n pro v ar n
self government, we shall be the prey
pr a a n.
of every evil propensity.

pa pro n pro
Having resigned his office, he
v pr a n c n
retired to private life, if history
v n.
speak truth.

c n v ad a
If youth be trifled away, manhood
v a c ad n
will be contemptible, and old age
a
miserable.

c pr a a n ar n
If, from any internal cause, a man's
n pr n v ad
peace of mind be disturbed, in vain
pro v pro pr n c n.
we load him with riches or honours.

pro pa pro n
He having ended his discourse,
ar n v
the assembly dispersed.

c ar n ad v pro
If the mind be well cultivated, it
v ar n pr n c ad pro
produces a store of fruit; if not, it
v pr n
is overrun with weeds.

# PROMISCUOUS EXERCISES IN PARSING.

## *PARSING LESSON 6.*

### SCHEMES OF LIFE OFTEN ILLUSORY.

OMAR, the son of Hassan, had passed seventy-five years in honour and prosperity. The favour of three successive califs had filled his house with gold and silver; and whenever he appeared, the benedictions of the people proclaimed his passage.

Terrestrial happiness is of short continuance. The brightness of the flame is wasting its fuel; the fragrant flower is passing away in its own odours. The vigour of Omar began to fail; the curls of beauty fell from his head; strength departed from his hands, and agility from his feet. He gave back to the calif the keys of trust, and the seals of secrecy; and sought no other pleasure for the remains of life, than the converse of the wise, and the gratitude of the good.

The powers of his mind were yet unimpaired. His chamber was filled by visitants, eagar to catch the dictates of experience, and officious to pay the tribute of admiration.—Caled, the son of the viceroy of Egypt, entered every day early, and retired late. He was beautiful and eloquent: Omar admired his wit, and loved his docility. "Tell me," said Caled, "thou to whose voice nations have listened, and whose wisdom is known to the extremities of Asia, tell me how I may resemble Omar the prudent. The arts by which thou hast gained power and preserved it, are to thee no longer necessary or useful; impart to me the secret of thy conduct, and teach me the plan upon which thy wisdom has built thy fortune."

"Young man," said Omar, "it is of little use to form plans of life. When I took my first survey of the world in my twentieth year, having considered the various conditions of mankind, in an hour of solitude, I said thus to myself, leaning against a cedar, which spread its branches over my head: 'Seventy years are allowed to man: I have yet fifty remaining. Ten years I will allot to the attainment of knowledge, and ten I will pass in foreign countries; I shall be learned, and therefore shall be honoured; every city will shout at my arrival, and every student solicit my friendship. Twenty years thus passed, will store my mind with images, which I shall be busy, through the rest of my life, in combining and comparing. I shall revel in inexhaustible accumulations of intellectual riches; I shall find new pleasures for every moment; and shall never more be weary of myself. I will not, however, deviate too far from the beaten track of life, but will try what can be found in female delicacy. I will marry a wife beautiful as the Houries, and wise as Zobeide; with her I will live twenty years within the suburbs of Bagdat, in every pleasure that wealth can purchase, and fancy can invent. I then will retire to a rural dwelling; pass my days in obscurity and contemplation; and lie silently down on the bed of death. Through my life it shall be my settled resolution, that I will never depend upon the smile of princes; that I will never stand exposed to the artifices of courts; I will never pant for public honours, nor disturb my quiet with the affairs of state.' Such was the scheme of life, which I impressed indelibly upon my memory.

"The first part of my ensuing time was to be spent in search of knowledge, and I know not how I was diverted from my design. I had no visible impediments without, nor any ungovernable passions within. I regarded knowledge as the highest honour, and the most engaging pleasure; yet day stole upon day, and month glided after month, till I found that seven years of the first ten had vanished, and left nothing behind them. I now postponed my purpose of travelling; for why should I go abroad when so much remained to be learned at home? I immured myself for four years, and studied the laws of the empire. The fame of my skill reached the judges; I was found able to speak upon doubtful questions; and was commanded to stand at the foot-stool of the calif. I was heard with attention; I was consulted with confidence; and the love of praise fastened on my heart.

"I still wished to see distant countries; listened with rapture to the relations of travellers; and resolved some time to ask my dismission, that I might feast my soul with novelty: but my presence was always necessary; and the stream of business hurried me along. Sometimes I was afraid lest I should be charged with ingratitude: but I still proposed to travel, and therefore would not confine myself by marriage.

"In my fiftieth year, I began to suspect that the time of travelling was past; and thought it best to lay hold on the felicity yet in my power, and indulge myself in domestic pleasures. But at fifty no man easily finds a woman beautiful as the Houries, and wise as Zobeide. I inquired and rejected, consulted and deliberated, till the sixty-second year made me ashamed of wishing to marry. I had now nothing left but retirement; and for retirement I never found a time, till disease forced me from public employment.

"Such was my scheme, and such has been its consequence. With an insatiable thirst for knowledge, I trifled away the years of improvement; with a restless desire of seeing different countries, I have always resided in the same city; with the highest expectation of connubial felicity, I have lived unmarried; and with unalterable resolutions of contemplative retirement, I am going to die within the walls of Bagdat."——DR. JOHNSON.

# MOOD is the manner of representing action or being.

**The *Subjunctive Mood* expresses action or being in a doubtful or conditional manner.**

| | *Present Tense* denotes present time. TENSE is the division of time. | *Imperfect Tense* denotes past time, however distant. | *Perfect Tense.* denotes past time, but also conveys an allusion to the present. | *Pluperfect Tense.* denotes past time, but as prior to some other past time specified. | *First future Tense.* denotes future time. | *Second future Tense* denotes future time, but as prior to some other future time specified, |
|---|---|---|---|---|---|---|
| To Love. | *Singular number.*<br>1. If I love,<br>2. If thou love,<br>3. If he love.<br>*Plural.*<br>1. If we love,<br>2. If ye *or* you love,<br>3. If they love. | *Singular number.*<br>If I loved,<br>If thou lovedst,<br>If he loved.<br>*Plural.*<br>If we loved,<br>If ye *or* you loved.<br>If they loved. | *Singular number.*<br>If I have* loved,<br>If thou hast loved,<br>If he has loved.<br>*Plural.*<br>If we have loved,<br>If ye *or* you have loved,<br>If they have loved. | *Singular number.*<br>If I had loved,<br>If thou hadst loved,<br>If he had loved.<br>*Plural.*<br>If we had loved,<br>If ye *or* you had loved,<br>If they had loved. | *Singular number.*<br>If I shall *or* will love,<br>If thou shalt *or* wilt love,<br>If he shall *or* will love.<br>*Plural.*<br>If we shall *or* will love,<br>If ye *or* you shall *or* will love<br>If they shall *or* will love. | *Singular number.*<br>If I shall have loved, [loved<br>If thou shalt *or* wilt have<br>If he shall *or* will have loved.<br>*Plural.*<br>If we shall have loved,<br>If ye *or* you shall *or* will have<br>loved, [loved.<br>If they shall *or* will have |
| To Have. | *Singular number.*<br>1. If I have,<br>2. If thou have,<br>3. If he have.<br>*Plural.*<br>1. If we have,<br>2. If ye *or* you have,<br>3. If they have. | *Singular number.*<br>If I had,<br>If thou hadst,<br>If he had.<br>*Plural.*<br>If we had,<br>If ye *or* you had,<br>If they had. | *Singular number.*<br>If I have had,<br>If thou hast had,<br>If he has had.<br>*Plural.*<br>If we have had,<br>If ye *or* you have had,<br>If they have had. | *Singular number.*<br>If I had had,<br>If thou hadst had,<br>If he had had.<br>*Plural.*<br>If we hadhad ,<br>If ye *or* you had had,<br>If they had had. | *Singular number.*<br>If I shall *or* will have,<br>If thou shalt *or* wilt have,<br>If he shall *or* will have.<br>*Plural.*<br>If we shall *or* will have,<br>If ye *or* you shall *or* will have<br>If they shall *or* will have | *Singular number.*<br>If I shall have had,<br>If thou shalt *or* wilt have had.<br>If he shall *or* will have had.<br>*Plural*<br>If we shall have had, [had.<br>If ye *or* you shall *or* will have<br>If they shall *or* will have had. |
| To Be. | *Singular number.*<br>1. If I be,<br>2. If thou be,<br>3. If he be.<br>*Plural.*<br>1. If we be,<br>2. If ye *or* you be,<br>3 If they be. | *Singular number.*<br>If I were,<br>If thou wert,<br>If he were.<br>*Plural.*<br>If we were,<br>If ye *or* you were,<br>If they were. | *Singular number.*<br>If I have been,<br>If thou hast been,<br>If he has been.<br>*Plural.*<br>If we have been,<br>If ye *or* you have been,<br>If they have been. | *Singular number.*<br>If I had been,<br>If thou hadst been,<br>If he had been.<br>*Plural.*<br>If we had been,<br>If ye *or* you had been,<br>If they had been. | *Singular number.*<br>If I shall *or* will be,<br>If thou shalt *or* wilt be,<br>If he shall *or* will be,<br>*Plural.*<br>If we shall *or* will be,<br>If ye *or* you shall *or* will be,<br>If they shall *or* will be. | *Singular number.*<br>If I shall have been, [been,<br>If thou shalt *or* wilt have<br>If he shall *or* will have been,<br>*Plural.*<br>If we shall have been, [been,<br>If ye *or* you shall *or* will have<br>If they shall *or* will have been |
| To be Loved. | *Singular number.*<br>1 If I be loved,<br>2. If thou be loved,<br>3. If he be loved.<br>*Plural.*<br>1. If we be loved,<br>2. If ye *or* you be loved,<br>3. If they be loved. | *Singular number.*<br>If I were loved,<br>If thou wert loved.<br>If he were loved.<br>*Plural.*<br>If we were loved,<br>If ye *or* you were loved,<br>If they were loved. | *Singular number.*<br>If I have been loved,<br>If thou hast been loved,<br>If he has been loved.<br>*Plural.*<br>If we have been loved,<br>If ye *or* you have been loved,<br>If they have been loved. | *Singular number.*<br>If I had been loved,<br>If thou hadst been loved,<br>If he had been loved.<br>*Plural.*<br>If we had been loved,<br>If ye *or* you had been loved,<br>If they had been loved. | *Singular number.*<br>If I shall *or* will be loved,<br>If thou shalt *or* wilt be loved,<br>If he shall *or* will be loved.<br>*Plural.*<br>If we shall *or* will be loved,<br>If ye *or* you shall *or* will be loved.<br>If they shall *or* will be loved. | *Singular number.*<br>If I shall have been loved,<br>If thou shalt *or* wilt have been<br>loved, [loved.<br>If he shall *or* will have been<br>*Plural.*<br>If we shall have been loved,<br>If ye *or* you shall *or* will have<br>been loved, [loved.<br>If they shall *or* will have been |

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| *Poss.* my *or* mine, | *Poss* thy *or* thine, | *Poss.* his, | *Poss.* her *or* hers, | *Poss.* its, |
| *Obj.* me. | *Obj.* thee. | *Obj.* him. | *Obj.* her. | *Obj.* it. |
| *Plu.* | *Plu.* | *Plu.* | *Plu.* | *Plu.* |
| *Nom.* we, | *Nom.* ye *or* you, | *Nom.* they, | *Nom.* they, | *Nom.* they, |
| *Poss.* our *or* ours, | *Poss.* your *or* yours, | *Poss.* their *or* theirs, | *Poss.* their *or* theirs, | *Poss.* their *or* theirs, |
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## *Declension of the relative Pronouns.*

*Singular and Plural.*

*Nom.* who, *Poss.* whose, *Obj.* whom.
*Nom.* whoever, *Poss.* whosever, *Obj.* whomever.
*Nom.* whosoever, *Poss.* whosesoever, *Obj.* whomsoever.

*Which, what,* and *that,* are of both numbers, and are used in the nominative or objective case, but have no possessive; except that *whose* is sometimes used as the possessive of *which*; as, "The tree *whose* mortal taste brought death." *Who whose,* and *whom,* are applied to persons, and *which* to things or brutes. *That,* is applied both to persons and things. When the word *ever* or *soever* is annexed to relatives, they are, sometimes, called *compound relatives.*

## *Declension of Nouns.*

| *Sing.* | *Plu.* | *Sing.* | *Plu.* |
|---|---|---|---|
| *Nom.* king | *Nom.* kings | *Nom.* man | *Nom.* men |
| *Poss.* king's | *Poss.* kings' | *Poss.* man's | *Poss.* men's |
| *Obj.* king. | *Obj.* kings. | *Obj.* man. | *Obj.* men. |

## PARSING LESSON 3.

n v ad a c
Charles is not insincere; and
ad pro v pro
therefore we may trust him,
pro v ad n pro v
it must be so; Plato, thou reason-
ad
est well.
pro ad v ar
We could not accomplish the
n pr a
business in time.
pro v pro n pro
It was my direction he should
v
submit.
n v a c pro v o
Amanda was ill, but I thought she
v
might live.
pro a pr n
Can we, untouched by gratitude,
v ar n pr a pro ar
view the profusion of good, which the
a n v pr pro
Almighty hand bestows around us?
pro v ar n pr
We can resist the allurements of
n
vice.
pro v pro
I may have misunderstood him.
ar a v ar
The man might have finished the
n ad c pro ad
work sooner, but he could not have
v pro ad
done it better.
pro v pro a n c pro
I gave him good advice, but he
ad v pr pro
would not hearken to it.
pro v
They might have been honoured.
ar n pro ad v
The man, who is faithfully attach-
pr n v ad pr
ed to religion, may be relied on with
a n
umble confidence.
a n n
This author's sentiments must be
v pr pro n
mistaken by his critic.
pro n
Thousands, whom indolence has
v pr a n
sunk into contemptible obscurity,
v ad pr n
might have come forward to useful-
c n c n ad
ness and honour, if idleness had not
v ar n pr a pro
frustrated the effects of all their
n
powers.
pro v pa a pr ar
We may rest assured, that by the
a n pr n pro
steady pursuit of virtue we shall
v c v pro
obtain and enjoy it.
ar n v ar
The physician may administer the
n c n ad
medicine, but Providence alone can
v pro
bless it.
pa pro pr n
Having exposed himself in different
n pro v pro n
climes, he may have lost his health.
ar n n
The scholar's diligence must se-
v ar n n
cure the tutor's approbation.
pro pa a ar n
She being absent, the business was
v ad pr a
attended to by others.

## PARSING LESSON 7.

NOTHING FORMED IN VAIN.

Let no presuming impious railer tax
Creative wisdom; as if aught was form'd
In vain, or not for admirable ends.
Shall little haughty ignorance pronounce
His works unwise, of which the smallest part
Exceeds the narrow vision of her mind?
As if, upon a full-proportion'd dome,
On swelling columns heav'd, the pride of art!
A critic-fly, whose feeble ray scarce spreads
An inch around, with blind presumption bold,
Should dare to tax the structure of the whole.
And lives the man, whose universal eye
Has swept at once th' unbounded scheme of things,
Mark'd their dependence so, and firm accord,
As with unfault'ring accent to conclude,
That this availeth nought? Has any seen
The mighty chain of beings, less'ning down
From infinite perfection, to the brink
Of dreary nothing, desolate abyss!
From which astonish'd thought, recoiling, turns!
Till then alone let zealous praise ascend,
And hymns of holy wonder, to that POWER,
Whose wisdom shines as lovely in our minds,
As on our smiling eyes his servant sun.

THOMSON.

## PARSING LESSON 8.

PROVIDENCE VINDICATED IN THE PRESENT STATE OF MAN.

Heav'n from all creatures hides the book of fate,
All but the page prescrib'd, their present state;
From brutes what men, from men what spirits know,
Or who could suffer being here below?
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play?
Pleas'd to the last, he crops the flow'ry food,
And licks the hand just rais'd to shed his blood.
Oh, blindness to the future! kindly given,
That each may fill the circle mark'd by Heav'n;
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall;
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.
Hope humbly then; with trembling pinions soar;
Wait the great teacher death; and Good adore.
What future bliss, he gives not thee to know,
But gives that hope to be thy blessing now.
Hope springs eternal in the human breast:
Man never is, but always TO BE blest:
The soul, uneasy and confin'd from home,
Rests and expatiates in a life to come.
Lo, the poor Indian! whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray
Far as the Solar Walk or Milky Way;
Yet simple nature to his hope has giv'n,
Behind the cloud-topt hill, an humbler heav'n;
Some safer world in depth of woods embrac'd,
Some happier island in the wat'ry waste;
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold,
To BE, contents his natural desire;
He ask no angel's wing, no seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.
Go, wiser thou! and in thy scale of sense,
Weigh thy opinion against Providence;
Call imperfection what thou fanciest such,
Say here he gives to little, there too much.
In pride, in reas'ning pride, our error lies;
All quit their sphere, and rush into skies,
Pride still is aiming at the blest abodes,
Men would be angels, angels would be gods.
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel;
And who but wishes to invert the laws
Of ORDER, sins against th' ETERNAL CAUSE.

POPE.

## PARSING LESSON 9.

DISCOURSE BETWEEN ADAM AND EVE, RETIRING TO REST.

Now came still ev'ning on, and twilight gray
Had in her sober livery all things clad.
Silence accompanied; for beast and bird,
They to their grassy couch, these to their nests,
Were slunk; all but the wakeful nightingale;
She all night long her am'rous descant sung:
Silence was pleas'd. Now glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length,

# MOOD is the manner of representing action or being.

The *Potential Mood* declares the power, liberty, possibility, or necessity, of action or being.

| | *Present Tense* denotes present time. | *Imperfect Tense* denotes past time however distant. | *Perfect Tense* denotes past time, but also conveys an allusion to the present. | *Pluperfect Tense* denotes past time, but as prior to some other past time specified. | *First future Tense* denotes future time. | *Second future Tense* denotes future time, but as prior to some other future time specified. |
|---|---|---|---|---|---|---|
| To Love. | TENSE is the division of time.<br>*Singular number.*<br>1. I may, can, *or* must love, [love,<br>2. Thou mayst, c. *or* m,<br>3. He may, c. *or* m. love.<br>*Plural.*<br>1. We may, can, *or* must love, [love,<br>2. Ye *or* you m. c. *or* m.<br>3 They m. c. *or* m. love | *Singular number.*<br>I might, could, would, *or* should love.<br>Thou might, c. w. *or* s. love<br>He might, c. w. *or* s. love,<br>*Plural.*<br>We might, could, would, *or* should love,<br>Ye *or* you m, c. w. *or* s. love<br>They m. c. w. *or* s. love. | *Singular number.*<br>I may, can, *or* must have loved, [loved,<br>Thou mayst, c. *or* m. have loved,<br>He may, c. *or* m. have loved.<br>*Plural.*<br>We may, c. *or* m. have loved<br>Ye *or* you m. c. *or* m. have loved,<br>They m, c. *or* m. have loved | *Singular number.*<br>I might, could, would, *or* should have loved, [loved<br>Thou mightst, c. w. *or* s. have loved, [loved,<br>He m. c. w. *or* s. have loved.<br>*Plural.*<br>We m. c. w. *or* s. have loved,<br>Ye *or* you m. c. w. *or* s. have loved, [loved,<br>They m. c. w. *or* s. have. | | |
| To Have. | *Singular number.*<br>1. I may, can, *or* must have, [have,<br>2. Thou mayst, c. *or* m.<br>3. He may, c. *or* m. have,<br>*Plural.*<br>1. We may, can, *or* must have, [have,<br>2. Ye *or* you m. c. *or* m.<br>3. They m, c. *or* m. have. | *Singular number.*<br>I might, could, would, *or* should have,<br>Thou mightst, c. w. *or* s. have<br>He might, c. w. *or* s. have.<br>*Plural.*<br>We might, could, would, *or* should have,<br>Ye *or* you m. c. w. *or* s. have,<br>They m. c. w. *or* s. have. | *Singular number.*<br>I may, can, *or* must have had,<br>Thou mayst, canst, *or* must have had, [had,<br>He may, can, *or* must have<br>*Plural.*<br>We may, can, *or* must have had, [have had,<br>Ye *or* you may, can, *or* must<br>They m. c. *or* m. have had. | *Singular number.*<br>I might, could, would, *or* should have had, (had,<br>Thou mightst c. w. *or* s. have,<br>He might, c. w. *or* s. have had<br>*Plural.*<br>We m. c. w. *or* s. have had,<br>Ye *or* you m. c. w. *or* s. have had,<br>They m. c. w. *or* s. have had. | | |
| To Be. | *Singular number.*<br>1. I may, can, *or* must be, [be,<br>2. Thou mayst, c. *or* m.<br>3. He may, c. *or* m. be,<br>*Plural.*<br>1. We may, can, *or* must be, [be,<br>2. Ye *or* you m. c. *or* m.<br>3 They m. c. *or* m. be. | *Singular number.*<br>I might, could, would, *or* should be,<br>Thou mightst, c. w. *or* s. be,<br>He might, c. w. *or* s. be.<br>*Plural.*<br>We might, could, would, *or* should be,<br>Ye *or* you m. c. w. *or* s. be.<br>They m. c. w. *or* s. be. | *Singular number.*<br>I may, can, *or* must have been,<br>Thou mayst, c. *or* m. have been,<br>He may, c. *or* m. have been.<br>*Plural.*<br>We may, c. *or* m. have been<br>Ye *or* you m. c. *or* m. have been,<br>They m. c. *or* m. have been. | *Singular number.*<br>I might, could, would, *or* could have been, (been<br>Thou mightst c. w. *or* s. have, (been<br>He might, c. w. *or* s. have been.<br>*Plural.*<br>We m. c. w. *or* s. have been.<br>Ye *or* you m. c. w. *or* s. have been, (been,<br>They m. c. w. *or* s. have been | | |
| To be Loved. | *Singular number.*<br>1. I may, can, *or* must be loved. [be loved,<br>2. Thou mayst c. *or* m.<br>3. He m. c. *or* m be loved<br>*Plural.*<br>[loved,<br>1. We may, c. *or* m. be,<br>2. Ye *or* you m. c. *or* m be loved, [loved.<br>3 They c. m. *or* m. be | *Singular number.*<br>I might, could, would, *or* should be loved, [loved,<br>Thou mightst, c. w. *or* s. be<br>He might, c. w. *or* s. be loved<br>*Plural.*<br>We m. c. w. *or* s. be loved,<br>Ye *or* you m. c. w. *or* s. be loved,<br>They m. c. w. *or* s. be loved | *Singular number.* [loved,<br>I may, can, *or* must have been<br>Thou mayst, c. *or* m. have been loved, [loved<br>He may, c. *or* m. have been<br>*Plural.* [loved.<br>We may, c. *or* m. have been<br>Ye *or* you m. c. *or* m. have been loved, [loved.<br>They m. c. *or* m. have been. | *Singular number.* [loved,<br>I might, c. w. *or* s. have been<br>Thou mightst, c. w. *or* s. have been loved, (loved,<br>He might, c. w. *or* s. have been<br>*Plural.* (loved,<br>We m. c. w. *or* s. have been<br>Ye *or* you m. c. w. *or* s. have been loved, (loved,<br>They m. c. w. *or* s. have been | | |

RULE 1.

The nominative case governs the verb.

RULE 2.

The verb must agree with its nominative in number and person.

RULE 3.

Articles and adjectives belong to nouns, which they qualify or define.

RULE 4.

Participles, like verbs, relate to nouns or pronouns.

RULE 5.

Adverbs qualify verbs, participles, adjectives, and other adverbs.

RULE 6.

Active verbs govern the objective case.

RULE 7.

Participles have the same government, as the verbs have, from which they are derived.

RULE 8.

Prepositions govern the objective case.

RULE 9.

Neuter verbs have the same case after as before them.

RULE 10.

A noun or pronoun signifying possession, is governed by the noun it possesses.

RULE 11.

Two or more nouns signifying the same thing, are put, by apposition, in the same case.

RULE 12.

When an address is made to a person, the noun or pronoun is put in the nominative case independent.

RULE 13.

Pronouns must agree with their antecedents, or the nouns they represent, in gender and number.

RULE 14.

Conjunctions connect nouns and pronouns in the same case, and, generally, verbs of the like moods and tenses.

RULE 15.

A noun or pronoun joined with a participle, and standing independent of the rest of the sentence, is in the nominative case independent.

RULE 16.

A verb in the infinitive mood, may be governed by a verb, noun, adjective, or participle.

RULE 17.

A verb in the infinitive mood absolute, stands independent of the remaining part of the sentence.

RULE 18.

The verbs which follow *bid, dare, feel, hear, let, make, need, see*, &c. are used in the infinitive mood without having the sign *to* prefixed to them.

## *Declension of the personal Pronouns.*

| FIRST PERSON. | SECOND PERSON. | THIRD PERSON. | THIRD PERSON. | THIRD PERSON. |
|---|---|---|---|---|
| *Sing.* | *Sing.* | *Sing.* | *Sing.* | *Sing.* |
| *Nom.* I, | *Nom.* thou, | *Nom.* he, | *Nom.* she, | *Nom.* it, |
| *Poss.* my *or* mine, | *Poss.* thy, *or* thine, | *Poss.* his, | *Poss.* her *or* hers, | *Poss.* its, |
| *Obj.* me. | *Obj.* thee, | *Obj.* him. | *Obj.* her. | *Obj.* it, |
| *Plu.* | *Plu.* | *Plu.* | *Plu.* | *Plu.* |
| *Nom.* we, | *Nom.* ye *or* you, | *Nom.* they, | *Nom.* they, | *Nom.* they, |
| *Poss.* our *or* ours, | *Poss.* your *or* yours, | *Poss.* their *or* theirs, | *Poss.* their or theirs, | *Poss.* their or theirs, |
| *Obj.* us. | *Obj.* you. | *Obj.* them. | *Obj.* them. | *Obj.* them. |

When the noun *self* is added to the personal pronouns, as, *himself, myself, itself, themselves*, &c. they are used indifferently in the nominative or objective case, but have no possessive.

## *A list of the pronominal Adjectives.*

One, other, another, each, every, either, neither, this, that, these, those, all, any, both, some, such, some, former, latter, none. Of these, *one* and *other* are declined the same as nouns. *Another* is declined, but wants the plural.

## *Comparison of Adjectives.*

*Positive*, wise; *Comparative*, wiser; *Superlative*, wisest.—*Pos.* amiable; *Com.* more amiable; *Sup.* most amiable. *Pos.* able; *Com.* less able; *Sup.* least able

* *Auxiliary*, or *helping verbs*, are those by the help of which the English verbs are principally conjugated. Those which are always auxiliaries, are *may, can, must, might, could, would, should*, and *shall*. Those which are sometimes auxiliaries, and sometimes principal verbs, are *do, be, have* and *will*.

## *Declension of the relative Pronouns.*

*Singular and Plural.*

*Nom.* who *Poss.* whose *Obj.* whom.
*Nom.* whoever, *Poss.* whoever, *Obj.* whomever.
*Nom.* whosoever, *Poss.* whosesoever, *Obj.* whomsoever.

*Which, what*, and *that*, are of both numbers, and are used in the nominative or objective case, but have no possessive; except that *whose* is sometimes used as the possessive of *which*; as "The tree *whose* mortal taste brought death." *Who, whose*, and *whom*, are applied to persons, and *which*, to things or brutes. *That*, is applied both to persons and things. When the word *ever* or *soever* is annexed to relatives, they are, sometimes, called *compound relatives*.

## *Declension of Nouns.*

| *Sing.* | *Plu.* | *Sing.* | *Plu.* |
|---|---|---|---|
| *Nom.* king | *Nom.* kings | *Nom.* man | *Nom.* men |
| *Poss.* king's | *Poss.* kings' | *Poss.* man's | *Poss.* men's |
| *Obj.* king. | *Obj.* kings. | *Obj.* man. | *Obj.* men. |

## PARSING LESSON 4.

pr pro n pro v n
In our travels we saw much to
v c n v
approve, and much to condemn.

pro v a v ar
It is delightful to contemplate the
n pr n
goodness of Providence.

pro v ar n pro v ar n
I am the person who owns a fault
pa c pro v
committed, and who disdains to
v pro
conceal it.

pro v v pro
He was known to have loved her.

ar a n v a v
A good man is unwilling to give
n pr n c n
pain to man or beast.

ar a n a n v
The good parent's greatest joy is
v pro n n c a
to see his children wise and virtuous.

pro pro ad ad v c
Whom can we so justly love as
pro pro v v
them who have endeavoured to make
pro a c a
us wise and happy?

pro v ad v pro n
We dare not leave our studies
pr n
without permission.

pro n c n v ar
Our parents and teachers are the
n pro pro v pr ar
persons whom we ought in a par-
a a v
ticular manner to respect.

pro v ad v n v
We need not urge Charles to do
n pro v v pro
good, he loves to do it.

v v
To have been admired, availed
pro ad
him little.

pro pa n v
They being willing to improve,
ar n v a
the study was rendered agreeable.

n v pro v
Compassion prompted us to relieve
n n
Norman's wants.

ar a n ad a c
A young man, so learned and vir-
a v v ar ad a
tuous, promises to be a very useful
n pr n
member of society.

c n c a
Neither threatnings nor any pro-
n v pro v ar
mises could make him violate the

a n v v
laws. bad men attempt to turn
pr n pro v pro
virtue into ridicule, they honour it
pr ar n pr pro n
at the bottom of their hearts.

n pro v
Sir Charles, are you prepared to
v pr a n
answer to these accusations?

pro pa pr ar n
He, being loved by the Duke, ex-
v v c i ar
pected to be pardoned; but ah! the
a pr n
delusions of hope!

v pr ad
To have been censured by so ju-
c ar n ad
dicious a friend, would have greatly
v pro
discouraged me.

v ar n pro v pr n
To confess the truth, I was in fault.

Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw.
When Adam thus to Eve: "Fair consort, th' hour
Of night, and all things now retir'd to rest,
Mind us of like repose; since God hath set
Labour and rest, as day and night to men
Successive; and the timely dew of sleep,
Now falling with soft slumb'rous weight, inclines,
Our eye-lids. Other creatures all day long
Rove idle, unemploy'd, and less need rest;
Man hath his daily work of body or of mind
Appointed, which declares his dignity,
And the regard of heav'n on all his ways;
While other animals unactive range,
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light, we must be risen,
And at our pleasant labour; to reform
Yon flow'ry arbours, yonder alleys green,
Our walk at noon with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth.
Those blossoms also, and those dropping gums,
That lie bestrown, unsightly and unsmooth,
Ask riddance, if we mean to tread with ease.
Meanwhile, as Nature wills, night bids us rest."

To whom thus Eve, with perfect beauty adorn'd:
"My author and disposer, what thou bidst
Unargu'd I obey; so God ordains.
With thee conversing I forget all time,
All seasons and their change, all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glist'ning with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful ev'ning mild; then silent night,
With this her solemn bird, and this fair moon,
And these the gems of heav'n, her starry train:
But neither breath of morn, when she ascends
With charms of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glist'ning with dew; nor fragrance after showers;
Nor grateful ev'ning mild; nor silent night
With this her solemn bird; nor walk by moon,
Or glittering star-light—without thee is sweet.
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?"

To whom our gen'ral ancestor replied;
"Daughter of God and man, accomplish'd Eve,
These have their course to finish round the earth,
By morrow ev'ning; and from land to land,
In order, though to nations yet unborn,
Minist'ring light prepar'd, they set and rise;
Lest total darkness should by night regain
Her old possession, and extinguish life
In nature and all things; which these soft fires
Not only enlighten, but with kindly heat
Of various influence, foment and warm,
Temper or nourish; or in part shed down
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun's more potent ray.
These then, though unbeheld in deep of night,
Shine not in vain; nor think, though men were none,
That Heav'n would want spectators, God want praise.
Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.
All these, with ceaseless praise, his works behold,
Both day and night. How often, from the steep
Of echoing hill, or thicket, have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator! Oft in bands,
While they keep watch, or nightly rounding walk
With heav'nly touch of instrumental sounds,
In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to heav'n."

Thus talking hand in hand alone they pass'd
On to their blissful bow'r: it was a place
Chos'n by the sov'reign Planter, when he fram'd
All things to man's delightful use; the roof
Of thickest covert was inwoven shade
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf; on either side
Acanthus, and each odorous bushy shrub,
Fenc'd up the verdant wall; each beauteous flow'r,
Iris all hues, roses and jessamine, [wrought
Rear'd high their flourish'd heads between, and
Mosaic;

Thus, at their shady lodge arriv'd, both stood,
Both turn'd; and under open sky ador'd
The God that made both sky, air, earth, and heav'n,
Which they beheld, the moon's resplendent globe,
And starry pole. "Thou also mad'st the night,
Maker Omnipotent, and thou the day,
Which we, in our appointed work employ'd,
Have finish'd, happy in our mutual help,
And mutual love, the crown of all our bliss
Ordain'd by thee; and this delicious place
For us too large; where thy abundance wants
Partakers, and uncropt falls to the ground.
But thou hast promis'd from us two a race,
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep."

MILTON.

# MOOD is the manner of representing action or being.

The *Infinitive Mood* expresses a thing in a general and unlimited manner; having no nominative, consequently, neither number nor person.

| | *Present Tense* denotes present time. TENSE is the division of time. | *Imperfect Tense.* denotes past time, however distant. | *Perfect Tense* denotes past time, but also conveys an allusion to the present. | *Pluperfect Tense.* denotes past time, but as prior to some other past time specified. | *First future Tense* denotes future time. | *Second future Tense.* denotes future time, but as prior to some other future time specified. |
|---|---|---|---|---|---|---|
| To Love. | To love. | | To have loved. | | | |
| | *Participle. Present.* Loving. | | *Participle. Perfect.* Loved. *Compound Perfect.* Having loved. | | | |
| To Have. | To have. | | To have had. | | | |
| | *Participle Present.* Having. | | *Participle. Perfect* Had. *Compound Perfect.* Having had. | | | |
| To Be. | To be. | | To have been. | | | |
| | *Participle Present.* Being. | | *Participle. Perfect.* Been. *Compound Perfect.* Having been. | | | |
| To be Loved. | To be loved. | | To have been loved. | | | |
| | *Participle. Present* Being loved. | | *Participle. Perfect.* Loved. *Compound Perfect.* Having been loved. | | | |

**RULE 1.** The nominative case governs the verb.

**RULE 2.** The verb must agree with its nominative in number and person.

**RULE 3.** Articles and adjectives belong to nouns, which they qualify or define.

**RULE 4.** Participles, like verbs relate to nouns or pronouns.

**RULE 5.** Adverbs qualify verbs, participles, adjectives, and other adverbs.

**RULE 6.** Active verbs govern the objective case.

**RULE 7.** Participles have the same government, as the verbs have, from which they are derived.

**RULE 8.** Prepositions govern the objective case.

**RULE 9.** Neuter verbs have the same case after as before them.

**RULE 10.** A noun or pronoun signifying possession, is governed by the noun it possesses.

**RULE 11.** Two or more nouns signifying the same thing, are put, by apposition, in the same case.

**RULE 12.** When an address is made to a person, the noun or pronoun is put in the nominative case independent.

**RULE 13.** Pronouns must agree with their antecedents, or the nouns they represent, in gender and number.

**RULE 14.** Conjunctions connect nouns and pronouns in the same case, and, generally, verbs of the like moods and tenses.

**RULE 15.** A noun or pronoun joined with a participle, and standing independent of the rest of the sentence, is in the nominative case independent.

**RULE 16.** A verb in the infinitive mood, may be governed by a verb, noun, adjective, or participle.

**RULE 17.** A verb in the infinitive mood absolute, stands independent of the remaining part of the sentence.

**RULE 18.** The verbs which follow *bid, dare, feel, hear, let, make, need, see,* &c. are used in the infinitive mood without having the sign *to* prefixed to them.

## *Declension of the personal Pronouns.*

| FIRST PERSON. | SECOND PERSON. | THIRD PERSON. | THIRD PERSON. | THIRD PERSON. |
|---|---|---|---|---|
| *Sing.* | *Sing.* | *Sing.* | *Sing.* | *Sing.* |
| *Nom.* I, | *Nom* thou, | *Nom.* he, | *Nom.* she, | *Nom.* it, |
| *Poss.* my or mine, | *Poss.* thy, or thine, | *Poss.* his, | *Poss.* her or hers, | *Poss.* its, |
| *Obj* me. | *Obj.* thee. | *Obj.* him. | *Obj.* her. | *Obj.* it. |
| *Plu.* | *Plu.* | *Plu.* | *Plu.* | *Plu.* |
| *Nom* we, | *Nom.* ye or you, | *Nom.* they, | *Nom.* they, | *Nom.* they, |
| *Poss.* our or ours, | *Poss* your or yours, | *Poss.* their or theirs, | *Poss.* their or theirs, | *Poss.* their or theirs. |
| *Obj.* us. | *Obj.* you. | *Obj.* them. | *Obj.* them. | *Obj.* them. |

When the noun *self* is added to the personal pronouns, as, *himself, myself, itself, themselves,* &c. they are used indifferently in the nominative or objective case, but have no possessive.

## *A list of the pronominal Adjectives.*

One, other, another, each, every, either, neither, this, that, these, those, all, both, same, such, some, former, latter, none. Of these, *one* and *other* are declined the same as nouns. *Another* is declined, but wants the plural.

## *Comparison of Adjectives.*

*Positive*, wise; *Comparative*, wiser; *Superlative*, wisest.—*Pos.* amiable; *Com.* more amiable; *Sup.* most amiable.—*Pos* able; *Com* less able; *Sup* least able.

* *Auxiliary*, or *helping verbs*, are those by the help of which the English verbs are principally conjugated. Those which are always auxiliaries, are *may, can, must, might, could, would, should,* and *shall.* Those which are sometimes auxiliaries, and sometimes principal verbs, are *do, be, have* and *will.*

## *Declension of the relative Pronouns.*

*Singular and Plural.*

*Nom.* who *Poss.* whose *Obj.* whom.
*Nom.* whoever, *Poss.* whosever, *Obj.* whomever.
*Nom.* whosoever, *Poss.* whosesoever, *Obj.* whomsoever.

*Which, what,* and *that* are of both numbers, and are used in the nominative or objective case, but have no possessive; except that *whose* is sometimes used as the possessive of *which*; as "The tree *whose* mortal taste brought death." *Who, whose,* and *whom,* are applied to persons, and *which,* to things or brutes. *That,* is applied both to persons and things. When the word *ever* or *soever* is annexed to relatives, they are, sometimes, called *compound relatives.*

## *Declension of Nouns.*

| *Sing.* | *Plu.* | *Sing.* | *Plu.* |
|---|---|---|---|
| *Nom.* king | *Nom.* kings | *Nom.* man | *Nom.* men |
| *Poss.* king's | *Poss.* kings' | *Poss.* man's | *Poss.* men's |
| *Obj.* king. | *Obj.* kings. | *Obj.* man. | *Obj.* men. |

## PARSING LESSON 5.

pro a v ar a pr pro
My son, hear the counsel of thy
n c v ad ar a pr pro
father, and forsake not the law of thy
n
mother.

pr pro a n v a
In your whole behaviour, be hum-
c a c pr pro n
ble and obliging; and in your youth-
a v a n
ful amusements, let no unfairness be
v
found.

n v ad ar a
Guard! Drag here the Spanish
n n ad v ar
prisoner Alonzo! Quick! bring the
a ad
traitor here.

v pr pro n a a
Engrave on your mind this sacred
n v pr a c pro v
rule; "Do unto others as you wish
c pro v pr pro
that they should do unto you."
n v pro v pro v
Henry, let me hear you read.

v a n pr ar
Let no compliance with the im-
a n pr a ad
moderate mirth of others, ever be-
v pro pr n n
tray you into profane sallies.

v pr a c a
Beware of those rash and dangerous
n pro ad
connexions which afterward may
v pro pr n
load you with dishonour.

v ar n pr n
To correct the spirit of discontent,
v pro v ad a pro v
let us consider how little we deserve,
c ad a pro v
and how much we enjoy.

ad pro v a n
When you behold wicked men
pa pr n c pa
multiplying in number, and increas-
pr a v ad c
ing in power, imagine not that Pro-
n v pro
vidence favours them.

v pro v ad pro n c
Leave me, take off his chains and
v pro ad
use him well,

ad ad v a a
No more! unbind that trembling
n v pro v pro v ad
wretch; let him depart; it is well
pro v ar n pro
he should report the mercies which
pro v pr a n !
we show to insolent defiance. Hark!
pro n v v pro
our troops are moving. Follow me,
n
friends.

v pro ar n v pro
Art thou a parent? Teach thy
a n
children obedience.

v pro ar a c ar n
Art thou a son or a daughter?
v pro n v pr
Obey thy parents, be grateful to
pro v pr ar n n
them; think of a mother's tender-
c ar n n
ness, and a father's care.

r n v n c n v
This book is Peter's, and that is
n c pro v a c pro
Eliza's; but his is better than hers,
a pr ar n v a pro
Each of the apples is tart; yours
v a c pro c pro c pro
is better than his or hers, but mine
v a c a
is better than either.

## A CATALOGUE OF IRREGULAR VERBS.

| Present. | Imperfect. | Imperfect Participle. |
|---|---|---|
| Abide, | abode | abode. |
| Am, | was, | been. |
| Arise, | arose, | arisen. |
| Awake, | awoke, R. | awaked. |
| Bear, *to bring forth*, | bore, *or* bare, | born, *or* borne. |
| Bear, *to carry*, | bore, | borne. |
| Beat, | beat, | beaten, *or* beat. |
| Begin, | began, | begun. |
| Bend, | bent, | bent. |
| Bereave, | bereft, R. | bereft, R. |
| Beseech, | besought, | besought. |
| Bid, | bid, *or* bade, | bidden, *or* bid. |
| Bind, | bound, | bound. |
| Bite, | bit, | bitten, *or* bit. |
| Bleed, | bled, | bled. |
| Blow, | blew, R. | blown, R. |
| Break, | broke, | broken. |
| Breed, | bred, | bred. |
| Bring, | brought, | brought. |
| Build, | built, | built. |
| Burst, | burst, | burst. |
| Buy, | bought, | bought. |
| Cast, | cast, | cast. |
| Catch, | caught, R. | caught, R. |
| Chide, | chid, | chidden, *or* chid. |
| Choose, | chose, | chosen. |
| Cleave, *to stick* or *adhere*, | REGULAR. | |
| Cleave, *to split*, | clove, *or* cleft, | cleft, *or* cloven. |
| Cling, | clung, | clung. |
| Clothe, | clothed, | clad, R. |
| Come, | came, | come. |
| Cost, | cost, | cost |
| Crow, | crew, R. | crowed. |
| Creep, | crept, | crept. |
| Cut, | cut, | cut. |
| Dare, *to venture*, | durst, | dared. |
| Dare, *to challenge*, R. | | |
| Deal, | dealt R. | dealt R. |
| Dig, | dug, R. | dug R. |
| Do, | did, | done. |
| Draw, | drew, | drawn. |
| Drive, | drove, | driven. |
| Drink, | drank, | drunk. |
| Dwell, | dwelt, R. | dwelt, R. |
| Eat, | eat, *or* ate, | eaten. |
| Fall, | fell, | fallen. |
| Feed, | fed, | fed. |
| Feel, | felt, | felt. |
| Fight, | fought, | fought. |
| Find, | found | found. |
| Flee, | fled, | fled. |
| Fling, | flung, | flung. |
| Fly, | flew, | flown. |
| Forget, | forgot, | forgotten, *or* forgot, |
| Forsake, | forsook, | forsaken. |
| Freeze, | froze, | frozen. |
| Get, | got, | got * |
| Gild, | gilt, R. | gilt. R. |
| Gird, | girt, R. | girt. R. |
| Give, | gave, | given. |
| Go, | went, | gone. |
| Grave, | graved, | graven, R. |
| Grind, | ground, | ground. |
| Grow, | grew, | grown. |
| Gave, | had, | had. |
| Hang, | hung, R. | hung, R. |
| Hear, | heard, | heard. |
| Hew, | hewed, | hewn, R. |
| Hide, | hid, | hidden *or* hid. |
| Hit, | hit, | hit. |
| Hold, | held, | held. |
| Hurt, | hurt, | hurt. |
| Keep, | kept, | kept. |
| Knit, | knit, R. | knit, R. |
| Know, | knew, | known. |
| Lade, | laded, | laden. |
| Lay, | laid, | laid. |
| Lead, | led, | led. |
| Leave, | left, | left. |
| Lend, | lent, | lent. |
| Let, | let, | let. |
| Lie, *to lie down*, | lay, | lain. |
| Load, | loaded, | laden, R. |
| Lose, | lost, | lost. |
| Make, | made, | made. |
| Meet, | met, | met. |

# MOOD is the manner of representing action or being.

The *Imperative Mood* commands, exhorts, or entreats.

| | *Present Tense* denotes present time. TENSE. is the division of time. | *Imperfect Tense* denotes past time however distant. | *Perfect Tense* denotes past time, but also conveys an allusion to the present. | *Pluperfect Tense* denotes past time, but as prior to some other past time specified. | *First future Tense* denotes future time. | *Second future Tense* denotes future time, but as prior to some other future time specified, |
|---|---|---|---|---|---|---|
| To Love. | *Singular number* 2. Love, love thou, *or* do thou love. *Plural.* 2. Love, love ye *or* you *or* do ye *or* you love. | | | | | |
| To Have. | *Singular number.* 2. Have, have thou, *or* do thou have. *Plural.* 2. Have, have ye *or* you, *or* do ye *or* you have. | | | | | |
| To be. | *Singular number.* 2. Be, be thou, *or* do thou be. *Plural.* 2. Be, be ye *or* you, *or* do ye *or* you be | | | | | |
| To be Loved. | *Singular number.* 2. Be loved, be thou loved, *or* do thou be loved. *Plural.* 2. Be loved, be ye *or* you loved, *or* do ye *or* you be loved | | | | | |

**RULE 1.**
The nominative case governs the verb.

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The verb must agree with its nominative in number and person.

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Articles and adjectives belong to nouns, which they qualify or define.

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Participles, like verbs, relate to nouns or pronouns.

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Adverbs qualify verbs participles, adjectives, and other adverbs.

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A verb in the infinitive mood absolute, stands independent of the remaining part of the sentence.

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The verbs which follow *bid, dare, feel, hear, let make, need, see,* &c. are used in the infinitive mood without having the sign *to* prefixed to them.

## *Declension of the personal Pronouns.*

| FIRST PERSON. | SECOND PERSON. | THIRD PERSON. | THIRD PERSON. | THIRD PERSON. |
|---|---|---|---|---|
| *Sing.* | *Sing.* | *Sing.* | *Sing.* | *Sing.* |
| *Nom.* I, | *Nom.* thou, | *Nom.* he, | *Nom.* she, | *Nom.* it, |
| *Poss.* my *or* mine, | *Poss.* thy *or* thine, | *Poss.* his, | *Poss.* her *or* hers, | *Poss.* its, |
| *Obj.* me. | *Obj.* thee. | *Obj.* him. | *Obj.* her. | *Obj.* it. |
| *Plu.* | *Plu.* | *Plu.* | *Plu.* | *Plu.* |
| *Nom.* we, | *Nom.* ye *or* you, | *Nom.* they, | *Nom.* they, | *Nom.* they, |
| *Poss.* our *or* ours, | *Poss.* your *or* yours, | *Poss.* their *or* theirs, | *Poss.* their *or* theirs, | *Poss.* their *or* theirs, |
| *Obj.* us. | *Obj* you. | *Obj.* them. | *Obj.* them. | *Obj.* them. |

When the noun *self* is added to the personal pronouns, as, *himself, myself, itself, themselves,* &c. they are used indifferently in the nominative or objective case, but have no possessive.

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## *Declension of the relative Pronouns.*

*Singular and Plural*

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*Nom.* whoever, *Poss.* whosever, *Obj.* whomever.
*Nom.* whosoever, *Poss.* whosesoever, *Obj* whomsoever.

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## *Declension of Nouns.*

| *Sing* | *Plu.* | *Sing* | *Plu.* |
|---|---|---|---|
| *Nom.* king | *Nom.* kings | *Nom.* man | *Nom.* men |
| *Poss.* king's | *Poss.* kings' | *Poss.* man's | *Poss.* men's |
| *Obj.* king. | *Obj.* kings. | *Obj.* man. | *Obj.* men. |

| *Present.* | *Imperfect.* | *Perfect Participle.* |
|---|---|---|
| Mow, | mowed, | mown. R. |
| Pay, | paid, | paid. |
| Put, | put, | put. |
| Read, | read, | read. |
| Rend, | rent, | rent. |
| Rid, | rid, | rid. |
| Ride, | rode, | rode, *or* ridden.† |
| Ring, | rung, *or* rang, | rung. |
| Rise, | rose, | risen. |
| Rive, | rived, | riven. |
| Run, | ran, | run. |
| Saw, | sawed, | sawn. R. |
| Say, | said, | said. |
| See, | saw, | seen |
| Seek, | sought, | sought. |
| Sell, | sold, | sold. |
| Send, | sent, | sent. |
| Set, | set, | set. |
| Shake, | shook, | shaken. |
| Shape, | shaped, | shaped, *or* shapen. |
| Shave, | shaved, | shaven. R. |
| Shear, | sheared, | shorn. |
| Shed, | shed, | shed. |
| Shine, | shone, R. | shone. R. |
| Show, *or* shew, | showed, *or* shewed, | shown, *or* shewn. |
| Shoe, | shod, | shod. |
| Shot, | shot, | shot. |
| Shrink, | shrunk, | shrunk. |
| Shred, | shred, | shred. |
| Shut, | shut, | shut. |
| Sing, | sung, *or* sang, | sung. |
| Sink, | sunk, *or* sank, | sunk. |
| Sit, | sat, *or* sate, | sat. |
| Slay, | slew, | slain. |
| Sleep, | slept, | slept. |
| Slide, | slid, | slidden. |
| Sling, | slung, | slung. |
| Slink, | slunk, | slunk. |
| Slit, | slit, R. | slit R. |
| Smite, | smote, | smitten. |
| Sow, | sowed, | sown. R. |
| Speak, | spoke, *or* spake, | spoken. |
| Speed, | sped, | sped. |
| Spend, | spent, | spent. |
| Spill, | spilt, R. | spilt, R. |
| Spin, | spun, | spun. |
| Spit, | spit, *or* spat, | spit, *or* spitten.* |
| Split, | split, | split. |
| Spread, | spread, | spread. |
| Spring, | sprung *or* sprang. | sprung. |
| Stand, | stood, | stood. |
| Steal, | stole, | stolen. |
| Stick, | stuck, | stuck. |
| Sting, | stung, | stung. |
| Stink, | stunk, | stunk. |
| Stride, | strode, *or* strid, | stridden, |
| Strike, | struck, | struck, *or* stricken. |
| String, | strung, | strung. |
| Strive, | strove, | striven. [ed. |
| Strow, *or* strew, | strowed, *or* strewed, | strown, strowed, *or* strew- |
| Swear, | swore, *or* sware, | sworn. |
| Sweat, | swet, R. | swet. R. |
| Swell, | swelled, | swollen. R. |
| Swim, | swum, *or* swam, | swum. |
| Swing, | swung, | swung. |
| Take, | took, | taken. |
| Teach, | taught, | taught. |
| Tear, | tore, | torn. |
| Tell, | told, | told. |
| Think, | thought, | thought. |
| Throw, | threw, | thrown. |
| Thrust, | thrust, | thrust. |
| Tread, | trod, | trodden. |
| Wax, | waxed, | waxen. R. |
| Wear, | wore, | worn. |
| Weave, | wove, | woven. |
| Weep, | wept, | wept. |
| Win, | won, | won. |
| Wind, | wound, | wound. |
| Work, | worked, *or* wrought, | worked, *or* wrought. |
| Wring, | wrung, | wrung. |
| Write, | wrote, | written. |

* *Spitten* is nearly obsolete.

Those verbs which are conjugated regularly, as well as irregularly, are marked with an R. Those verbs and participles which are the first mentioned in the list seem to be the most eligible.

When the form of the imperfect tense and perfect participle are different, the imperfect tense must not be connected with an auxiliary; as, "I have *written*," not, "I have *wrote*." "The house was *shaken*;" not "The house was *shook*." "He would not have *gone*, if he had known it;" not, "He would not have *went*, if he had known it."

It will be seen by the preceding list, that irregular verbs are of various sorts.

1. Such as have the present and imperfect tenses, and perfect participle, the same; as, Cost, cost, cost. Put, put, put.

2. Such as have the imperfect tense and perfect participle the same, but different from the present; as, Abide, abode, abode. Sell, sold, sold

3. Such as have the present and imperfect tenses, and perfect participle, all different; as, Arise, arose, arisen. Blow, blew, blown.

Those verbs which are irregular only in familiar writing and discourse, and which are improperly terminated by *t* instead of *ed*, are not inserted. Of this class are such as *learnt, spelt, latcht*, &c. the use of which termination should be carefully avoided in every sort of composition, and even in pronunciation. These however must be carefully distinguished from those necessary and allowable contradictions, which are the only established forms of expression; such as *dwelt, lost, felt*, &c. Words that are obsolete have also been omitted; such as *holpen, holden, gat, swang*, &c.

*Defective verbs* are those which are used only in some of the moods and tenses.

The principal of the defective verbs are the following.

| Present. | Imperfect | Perfect. Participle. |
|---|---|---|
| Can, | could, | ——— |
| May, | might, | ——— |
| Shall, | should, | ——— |
| Will, | would, | ——— |
| Must, | must, | ——— |
| Ought, | ought, | ——— |
| ——— | quoth. | ——— |

*Quoth*, meaning *to say*, is obsolete in prose, but in poetry and burlesque it is sometimes used in the third person singular; as, *quoth he*.

*Wot*, meaning *to know*, is obsolete in modern style, but frequently used in scripture; as, "I *wot* not who hath done this thing;" "My master *wotteth* no what is with me in the house." It is used in the present and past tenses only.

*Wist*, meaning *to think* or *imagine*, is seldom met with, but in the early English writers, and in the English bible; as. "*Wist* ye not that I must be about my Father's business."

In most languages there are some verbs which are defective with respect to persons. They are used only in the third person, because they refer to a subject peculiarly appropriate to that person; as, *it rains, it snows, it hails, it lightens*, &c.

The whole number of verbs in the English language, regular and irregular, simple and compounded, taken together, is about 4300. The number of irregular verbs, the defective included, is about 177. *Note*.—The whole number of words in the English language, is about thirty-five thousand.

The verb is a primary part of speech, and next to the noun is of the most importance. Of the whole class of words it is by far the most complex.

*Verbs* are so called from the Latin word *verbum*, which signifies a *word* and this name is given them by way of eminence.

## *REMARKS ON THE ELLIPSIS.*

Ellipsis, when applied to grammar, is the elegant omission of some one part or parts of speech, in a sentence.

The part of speech that is omitted, must be added in idea, either, to complete the sense, or to parse the sentence grammatically.

To shun the unpleasant repetition of words, and to render the mode of expression as elegant as possible, is the main design of the ellipsis.

That this figure may be used with elegance, the speaker, or writer, should be careful to shun all ambiguity of expression. Whenever the meaning is obscured, the figure is improperly used.

Simple sentences are seldom elliptical: but the compound sentences are very often affected with this figure.

To produce some examples of elliptical sentences, is the best method to impress the understanding with the propriety, or impropriety, of using he e llipsis.

*Ellipsis of the Artice.*

"*The* men, women, and children; together with *the* cattle, houses, barns, and fields, were all destroyed."

The repetition of the article *the*, before each noun, in this sentence, is needless.

When any peculiar emphasis is to be placed upon the nouns, then the repetition of the article *the* is both necessary and elegant.

"But of that day, and that hour, knoweth no man; no, not *the* angels, which are in heaven, neither *the* Son, but *the* Father,"

* *Gotten* is nearly obsolete. Its compound *forgotten* is still in good use.
† *Ridden* is nearly obsolete.

*Ellipsis of the Nouns.*

"A most kind, tender, and faithful *husband*." "A most beautiful, amiable, prudent, and virtuous *wife*."

Sentences that are very emphatical, will not admit the ellipsis.

"Christ, the power of God, and the wisdom of God." *Christ, the power and wisdom of God*, is not so emphatical.

"He went to St. Stephen's." "He is dean of St. Paul's." "Whose book is this?". "It is Peter's." This is good composition; and more elegant, than if the nouns, omitted by the ellipsis, were supplied. And, yet, in parsing we must say, St. Stephen's Chapel; St. Paul's Church; It is Peter's book.

*Ellipsis of the Adjective.*

"Washington was a *great* scholar, statesman, and general"

In sentences of this kind, care should be taken, that the adjectives omitted, be as proper to qualify the latter, as the former noun.

The ellipsis of adjectives should never be applied to nouns of different numbers.

*Ellipsis of the Pronoun.*

"*My* house and tenements to Ned." "*My* book, pen, ink, and paper." "*My* father and mother, sisters and brothers."

If the expressions demand a particular emphasis, we must dispense with the figure. "O, send out *thy* light and *thy* truth." "The Lord is *my* light and *my* salvation."

*Ellipsis of the Verb.*

"And knowest not *that thou art* wretched, and miserable, and poor, and blind, and naked."

To omit verbs, in similar instances, is very proper. In the preceding sentences, the conjunction *that*, the pronoun *thou*, and the verb *art*, are omitted in four different places; and yet there is no obscurity of sense.

When several verbs, in succession, are used in the infinitive mood, elegance requires that *to*, the sign of the infinitive mood, should be omitted before all, but the first.

"*To* love and fear God is man's duty."

*Ellipsis of the Adverb.*

"He walks, speaks, and behaves, very *genteelly*." He teaches his scholars to spell, read, and write, *correctly*."

*Ellipses of the Conjunction.*

"God is to be loved for his truth, goodness, mercy, *and* grace."

In all emphatical expressions, the conjunction ought to be used.

"For I am persuaded, that *neither* death, *nor* life, *nor* angels, *nor* principalities, *nor* powers, *nor* things present, *nor* things to come, *nor* height, *nor* depth, *nor* any other creature, shall be able to separate us from the love of God."

Corresponding conjunctions should never be omitted: A few examples will evince the impropriety of their omission.

*So—as.* Providence is not *so* large *as* Boston. Providence is not *more* large *so* Boston.

*As—as.* He is *as* learned a man *as* you. He is *so* learned a man *as* you.

*Whether—or. Whether* it were you, *or* they, that played. *Whether* it were you, *nor* they, that played.

*Neither—nor. Neither* this man, *nor* his father. *Neither* this man, *or* his father.

*Either—or.* Choose *either* this, *or* that. Choose *either* this, *and* that.

*Though—yet. Though* he is not polite, *yet* he is learned and virtuous. *Though* he is not polite, he is learned and virtuous.

*So—that.* It is *so* plain, *that* you must know it. It is *so* plain, you must know it.

*Ellipsis of the Preposition.*

"To finish his education, he made a tour *through* England, France, Italy, Germany and Holland."

The repetition of the preposition *through*, before all these nouns, would be inelegant; And where neither sense nor perspicuity demands the use of a preposition, it should be avoided.

*Ellipsis of the Interjection.*

"Thomas answered and said, *my Lord* and *my God. Rabbi* good *master. Yes, Sir.* No, *Madam*."

The following quotations are very elliptical. "Let us swallow them up alive as the grave, and whole as those that go down into the pit." Supplied: Let *thou* us swallow them up alive as the grave *swalloweth them up alive* and *let thou* us *swallow them up* whole, as those *are swallowed up whole*, that go down into the pit.

That the above verse cannot be parsed without supplying, in idea, the words that are omitted, by the ellipsis, is evident to all acquainted with the rules of Syntax.

"That we may enjoy ourselves, let us be temperate, chaste, moderate; that we may enjoy one another, let us be benevolent, humane, charitable; that we may enjoy God, let us be pious, devout, and holy; detesting the vices, and despising the vanities of this world."

That we may enjoy ourselves, let us be temperate, *that we may enjoy ourselves, let us be* chaste, *and that we may enjoy ourselves, let us be* moderate; that we may enjoy one another, let us be benevolent, *that we may enjoy one another, let us be* humane, *and that we may enjoy one another, let us be* charitable; that we may enjoy God, let us be pious, *that we may enjoy God, let us be* devout, and *that we may enjoy God, let us be* holy; detesting the vices, and despising the vanities of this world.

That the use of the grammatical ellipsis, under certain circumstances, is necessary as well as elegant, appears by this antithesis. The reputation of the words in *Italic*, obscures, in a measure, the sense; lessens the majesty of expression; and greatly fatigues the mind.

# PROSODY.

PROSODY consists of two parts; the former teaches the true pronunciation of words, comprising *Accent, Quantity, Emphasis, Pause,* and *Tone;* and the latter, the laws of *Versification.*

*Accent.*—Accent is the laying of a peculiar stress of the voice on a certain letter or syllable in a word, that it may be better heard than the rest, or distinguished from them; as, in the word *presúme*, the stress of the voice must be on the letter *u*, and second syllable, *súme*, which takes the accent.

*Quantity.*—The quantity of a syllable is that time which is occupied in pronouncing it. It is considered as long or short.

A vowel or syllable is long, when the accent is on the vowel; which occasions it to be slowly joined, in pronunciation, to the following letter: as, "Fāll, bāle, mōōd, hōūse, fēāture."

A syllable is short, when the accent is on the consonant; which occasions the vowel to be quickly joined to the succeeding letter; as, "lĭnt, bŏnnet, hŭnger."

A long syllable requires double the time of a short one in pronouncing it: Thus, "Māte" and "Nōte" should be pronounced as slowly again as "Măt" and "Nŏt."

*Emphasis.*—By emphasis is meant a stronger and fuller sound of voice, by which we distinguish some word or words on which we design to lay particular stress, and to show how they affect the rest of the sentence. Sometimes the emphatic words must be distinguished by a particular tone of voice, as well as by a greater stress.

*Pauses.*—Pauses or rests, in speaking or reading, are a total cessation of the voice, during a perceptible, and, in many cases, a measurable space of time.

*Tones.*—Tones are different both from emphasis and pauses; consisting in the modulation of the voice, and in the notes or variations of sounds which we employ in the expression of our sentiments.

*Versification.*—Versification is the arrangement of a certain number and variety of syllables, according to certain laws. (See Appendix.)

Rhyme is the correspondence of the last sound of one verse, to the last sound of another.

## PUNCTUATION.

Punctuation is the art of dividing written composition into sentences by points or stops, in order to mark the different pauses which the sense and an accurate pronunciation require.

In order to determine the proper application of the points, it is necessary to understand what is meant by an *adjunct* or *imperfect phrase*, a *simple sentence*, and a *compound sentence*.

An adjunct or imperfect phrase contains no assertion, or does not amount to a proposition; as, "Therefore, desirous of praise;" "In the pursuit of riches."

A simple sentence contains one subject or nominative case, and one finite verb,* expressed or understood; as, "Exercise promotes health."

A compound sentence contains more than one subject and one finite verb, expressed or implied; as, "Examine well the counsel that favours your desires."

The subject and verb may both be attended with adjuncts, expressing the object, cause, end, time, place, manner, and the like.

A sentence is rendered compound, not only by means of a plurality of subjects and verbs, but also of adjuncts.

If two or more adjuncts are connected with the verb in the same manner, by the same preposition, conjunction, &c. the sentence is compound, and may be resolved into two or more simple ones. But if the adjuncts are connected with the verb in a different manner, the sentence is simple; as, "They have sacrificed their health and *fortune* at the *shrine* of *vanity, pride*, and *extravagance*;" "Elegance of *taste* has a *connexion* with many *virtues* of the most amiable *kind*."

In the former example, several of the adjuncts being connected with the verb in the same manner, the sentence is compound; in the latter, all the adjuncts being connected with the verb in a different manner, the sentence is simple.

### RULE I.

The members of a simple sentence must not be separated by a comma; as, "Adversity borrows its sharpest sting from our impatience."

#### EXCEPTIONS.

1. An adjunct of importance not standing in its natural order; especially an adjunct of the verb, if it come before the subject, between the subject and verb, or between the verb and its object, may often be separated by a comma on both sides: as, "Nor, even on its affecting event, should I presume thus to deviate," &c. "Within the last fifteen years, that Honourable Body has lost a large proportion of its members." "That Honourable Body within the last fifteen years, has lost," &c. or, "That Honourable Body has lost, within the last fifteen years, a large proportion," &c.

2. The nominative case independent, when an address is made, and nouns in apposition, when attended with adjuncts, must be separated by commas, as, "Do, Trim, said my uncle Toby." "Death, thou king of terrors, choose a prime minister."

3. The nominative case independent, and infinitive mood absolute, with their adjuncts, an adjective or participle with words depending on them; and, generally, any imperfect phrase which may be resolved into a simple sentence, must be separated by a comma; as, "His father dying, he succeeded to the estate." "To confess the truth, I was in fault."

* A verb not in the infinitive mood.

"Who, having finished the usual academic course, have returned to us again, to prosecute your professional studies."

4. When the verb of a simple sentence is understood, a comma may, generally, be inserted; as, "From law arises security; from security, curiosity; from curiosity, knowledge."

### RULE II.

A compound sentence must be resolved into simple ones, and separated by commas; as, "The decay, the waste, and the dissolution of a plant, may affect our spirits, and suggest a train of serious reflections."

#### EXCEPTIONS.

1. Two words of the same kind, immediately connected by a conjunction, though they may render the sentence a compound one, must not be separated. But, if there be more than two, they must all be separated, unless connected in pairs, in which case the pairs only must be separated; as, "Some men sin deliberately *and* presumptuously." "Deaths of parents, friends, *and* companions, are doubtless intended for our improvement." "There is a natural difference between merit *and* demerit, virtue *and* vice, wisdom *and* folly."

2. In comparative sentences, where the members are short, the comma is better omitted; as, "Wisdom is better than riches." "No preacher is so successful as time."

3. Sentences connected by *what* cannot be separated; and where the relative is understood, the comma is generally omitted; as, "Eat what is set before you." "With sorrow may they mingle gratitude for the wise counsel he has given them, and for the excellent example he has set before them for imitation." "Value duly the opportunities you enjoy."

4. When a simple sentence stands as the object of a preceding verb, and its verb may be changed into the infinitive mood, the comma may be omitted; as, "When I supposed he was at rest;" changed, "when I supposed him to be at rest."

### RULE III.

When a longer pause than a comma is required, and yet the sense is incomplete, a semicolon may be used; as, "The wise man is happy, when he gains his own approbation; the fool, when he gains the applause of those about him."

### RULE IV.

The colon is used when the sense of the division of a period is complete, so as to admit of a full point, but something is added by way of illustration; as, "A brute arrives at a point of perfection that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present."

Note.—This point is of little use; the difference between the colon and semicolon is so small, that the two pauses are frequently confounded, as may be seen by the present version of the Proverbs. We conceive the colon might be rejected without injury to the perspicuity of sentences; and punctuation very much simplified by substituting the semicolon and full point.

### RULE V.

A sentence making in itself complete sense, requires a period after it; as, "Fear God." "Honour the King."

The period is used also after initials when used alone; as after A. D. for Anno Domini; Q. for question; and after abbreviations; as, Col. for Colonel; Mr. for Mister; &c. for *and so forth*, or *et cetera*.

### RULE VI.

Interrogative sentences require a mark of interrogation; and sentences expressing wonder or surprise, a mark of admiration after them; as, "Whom do you see?" "How wonderful is man!"

*The following characters are also frequently used in composition.*

The *dash* [—] marks a break in the sentence, or an abrupt turn; as, "If thou art he—but Oh! how fallen! how degraded!"

"Here lies the great—false marble, where?
Nothing but sordid dust lies here."

It is also used when a long pause is necessary, and a person is waiting for an answer; as, "Hold up thy hand, make signal of thy hope—He dies, and makes no sign!"

*Parentheses* ( ) include a remark or clause, not essential to the sentence in construction, but useful in explaining it, or introducing an important idea. They mark a moderate pause, and the clause included is read with a depressed tone of voice; as,

"Know then this truth, (enough for man to know,)
Virtue alone is happiness below."

*Brackets* or *Hooks* [ ] include words that serve to explain a foregoing word or sentence; as, "He [John]" &c. "They [the Americans]" &c. "This event took place in 1736, [1763, *probably an error of the press,*] when the enemy," &c.

The mark to distinguish a long syllable, is this ¯, as, "Rō-sy;" and a short one thus ˘; as, "Folly." The Accent is marked thus ', as, "Fan'cy."

The *caret* [ ∧ ] denotes an interlineation, and shows where to bring in what was omitted in the first writing; as,

a but
"Without friend the world is a wilderness."
∧ ∧

The *hyphen* [-] is used to join compound words together; as, Sea-water, lap-dog, tea-pot, &c. but its chief use is to join the parts of words together that are written partly in one line and partly in another; as, "The words in this case must be divided according to the most approved rules of good pronunciation."

The *apostrophe* [ ' ] is a sign of the possessive case; as, "Peter's cane." It also contracts words; as, Lov'd for loved, e'en for even, 'tis for it is, &c.

The *quotation* [" "] or [' '] includes a passage that is taken from some other author in his own words. Where a quotation occurs within a quotation, its commencement must be marked by a single inverted comma, and its conclusion by a single apostrophe; as, 'When Antisthenes was asked, what learning was the most necessary, he replied, 'To unlearn that which is naught'."

The *ellipsis* [——] is used when some letters in a word, or some words in a sentence are omitted; as, K——g, for King.

The *brace* [ ⎫ ⎬ ⎭ ] unites three poetical lines which have the same rhyme, or connects a number of words in prose with one common term.

The *section* [ § ] divides a discourse or chapter in less parts.

The *paragraph* [ ¶ ] is chiefly used in the Bible, and denotes the beginning of a new subject.

The *index* or *hand* [ ☞ ] points out a remarkable passage, or something that requires particular attention.

The *asterick* or *star* [ * ] directs the reader to some note in the margin or bottom of the page.

Two or more astericks generally denote that something is wanting, defective, or immodest, in the passage.

The *obelisk* or *dagger*, [ † ] *double obelisk* or *dagger*, [ ‡ ] *parallel lines*, [ ‖ ] letters of the alphabet, and figures, are used as references to the margin, or bottom of the page.

## DIRECTIONS RESPECTING THE USE OF CAPITAL LETTERS.

Capitals are used in the following situations.

1. At the beginning of every principal word in the titles of books, chapters, &c. as, "Johnson's Dictionary of the English Language; Rollin's Ancient History."

2. The first word of every book, chapter, letter, note, or any other piece of writing.

3. The beginning of the first word after a period; and if the two sentences are totally independent, after a note of interrogation or exclamation. But, if a number of interrogative or exclamatory sentences are thrown into one general group; or, if the construction of the latter sentence depends on the former, all of them except the first, may begin with small letters; as, "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning? and fools hate knowledge?" "Alas! how different! yet how like the same!"

4. The first word of a quotation, introduced after a colon or semicolon, or when it is in a direct form; as, "Always remember this maxim; 'Know thyself.'" But when a quotation is brought in obliquely after a comma, a capital is unnecessary; as, "Solomon observes, 'that pride goes before destruction.'" The first word of an example may also very properly begin with a capital; as, "Temptation proves our virtue."

5. The pronoun *I*, and the interjection *O*, must always be capitals; as, "I write; Hear, O earth."

6. At the beginning of every line in poetry.

7. All names, epithets, or qualities of our Creator, are always begun, if not wholly written, with capitals; as, God Lord, Supreme Being, Almighty, Most High, Divine Providence. The word *heaven* must always begin with a capital, when used as the name of the King of heaven; as, "May Heaven prosper you." But when it is used as the name of the abode of the blessed, it may begin with a small letter, except at the beginning of a sentence; as, "The angels of heaven," "The Lord of heaven and earth."

8. All proper names, of whatever description, must begin with capitals; of persons, heathen gods and goddesses, brutes, the planets,* the fixed stars and constellations, countries, kingdoms, states, cities, towns, streets, islands, mountains, rivers, ships, seas, oceans, &c. as Benjamin Franklin; Sir Isaac Newton; the Allegany Mountains; the Ohio River; Lake Superior; the Red Sea; the Frigate Guerriere. Also all adjectives derived from proper names; as the Newtonian System; Grecian, Roman, American, French, Italian, &c.

9. All titles of honour, professions and callings of men, particularly when an address is made, ought to begin with capitals; as, President, Governor, General, Judge, Esquire, Mr. &c. Also all qualities used as titles of men; as, Honourable, Reverend, &c.

10. Capitals are always used to begin the names of all courts, societies, and public bodies of men; as, Congress, the General Assembly, the Supreme Judicial Court, the Court of Common Pleas, the Humane Society, the Corporation, &c.

11. The names of all religious sects and denominations, are begun with capitals; as, Episcopalians, Baptists, Friends, &c.

12. Capitals are always used to begin the names of months, and the days of the week; as, January, February, &c. Monday, Tuesday, &c. Also all public days; as, a Public Thanksgiving, a Solemn Fast, &c.

13. The names of all articles of commerce, when entered in merchants' books, advertisements, &c. should begin with capitals; as, Linen, Cotton, Silk, Rum, Sugar, Tea, &c. Also all sums of money specified in notes, bonds, &c. as, Ten Dollars, and Seventy five Cents.

14. Very emphatical words are frequently begun, and sometimes wholly writen in capitals.

* The earth excepted.

## EXERCISES IN PUNCTUATION.

### COMMA.

The tutor by instruction and discipline lays the foundation of the pupil's future honour.

Self-conceit presumption and obstinacy blast the prospect of many a youth.

De e slowly execute promptly.

To live soberly righteously and piously comprehends the whole of our duty.

The path of piety and virtue pursued with a firm and constant spirit will assuredly lead to happiness.

Continue my dear child to make virtue thy principal study.
Peace of mind being secured we may smile at misfortunes.
He who is a stranger to industry may possess but he cannot enjoy.

Beware of those rash and dangerous connexions which may afterwards load thee with dishonour.

### SEMICOLON.

The path of truth is a plain and a safe path that of falsehood is a perplexing maze.

Modesty is one of the chiefs ornaments of youth and has ever been esteemed a presage of rising merit.

Heaven is the region of gentleness and friendship hell of fierceness and animosity.

### COLON.

Often is the smile of gaiety assumed whilst the heart aches within though folly may laugh guilt will sting.

There is no mortal truly wise and restless at the same time wisdom is the repose of minds.

### PERIOD.

We ruin the happiness of life when we attempt to raise it too high a tolerable and comfortable state is all that we can propose to ourselves on earth peace and contentment not bliss nor transport are the full portion of man perfect joy is reserved for heaven.

### INTERROGATION AND EXCLAMATION.

To lie down on the pillow after a day spent in temperance in beneficence and in piety how sweet it is.

We wait till to-morrow to be happy alas why not to-day shall we be younger are we sure we shall be healthier will our passions become feebler and our love of the world less.

# FALSE GRAMMAR.

## ADAPTED TO THE RULES OF ORTHOGRAPHY.

RULE I.

It is no great merit to spel properly ; but a great defect to do it incorrectly.—Jacob worshipped his Creator, leaning on the top of his staf.—We may place too little, as well as too much stres upon dreams.—Our manners should be neither gros, nor excessively refined.

RULE II.

A carr signifies a chariot of war, or a small carriage of burden.—In the names of druggs and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless humm
To him who muses through the woods at noon.

The finn of a fish is the limb by which he balances his body, and moves in the water.—Many a trapp is laid to insnare the feet of youth.—Many thousand families are supported by the simple business of making matts.

RULE III.

We should subject our fancys to the government of reason.—If thou art seeking for the living amongst the dead, thou wearyest thyself in vain.—If we have denyed ourselves sinful pleasures, we shall be great gainers in the end.—We shall not be the happyer for possessing talents and affluence, unless we make a right use of them.—The truly good mind is not dismaied by poverty, afflictions, or death.

RULE IV.

It is a great blessing to have a sound mind, uninfluenced by fancyful humours.—Common calamities, and common blessings, fall heavyly upon the envious.—The comelyness of youth are modesty and frankness; o age, condescension and dignity.—When we act against conscience, we be come the destroiers of our own peace.—We may be painful, and yet inno cent ; grave, and yet corrupt. It is only from general conduct, that our true character can be portraied.

RULE V.

When we bring the lawmaker into contempt, we have in effect anulled his laws.—By defering our repentance, we accumulate our sorrows.—The pupils of a certain ancient philosopher, were not, during their first years of study, permited to ask any questions.—We have all many faillings and lapses to lament and recover.—There is no affliction with which we are visitted, that may not be improved to our advantage. - The Christian Lawgiver has prohibitted many things, which the heathen philosophers allowed.

RULE VI.

Restlesness of mind disqualifies us, both for the enjoyment of peace, and the performance of our duty.—The arrows of calumny fall harmlesly at the feet of virtue.—The road to the blisful regions, is as open to the peasant as the king.—A chillness or shivering of the body generally precedes a fever.—To recommend virtue to others, our lights must shine brightly, not dullly.

The silent stranger stood amaz'd to see
Contempt of wealth, and willful poverty.

RULE VII.

The warmth of disputation, destroys that sedatness of mind which is necessary to discover truth.

All these with ceasless praise his works behold,
Both day and night.

In all our reasonings, our minds should be sincerly employed in the pursuit of truth.—Rude behaviour, and indecent language, are peculiarly disgraceful to youth of education.—The true worship of God is an important and aweful service.—Wisdom alone is truely fair : folly only appears so.

RULE VIII.

The study of the English language is making daily advancement.—A judicious arrangment of studies facilitates improvment.

To shun allurments is not hard,
To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

Every person and thing connected with self, is apt to appear good and desireable in our eyes.—Errors and misconduct are more excuseable in ignorant, than in well instructed persons.—The divine laws are not reversible by those of men.—Gratitude is a forceible and active principle in good and generous minds.—Our natural and involuntary defects of body, are not chargable upon us.—We are made to be serviceable to others, as well as to ourselves.

RULE X.

An obligeing and humble disposition, is totally unconnected with a servile and cringeing humour.—By solaceing the sorrows of others, the heart is improved at the same time that our duty is performed.—Labour and expense are lost upon a droneish spirit.—The inadvertencies of youth may be excused, but knaveish tricks should meet with severe reproof.

RULE XI.

Love worketh no ill to our neighbour, and is the fullfilling of the law.—That which is sometimes expedient, is not always so.—We may be hurtfull to others, by our example, as well as by personal injuries.—Where diligence opens the door of the understanding, and impartiality keeps it, truth finds an entrance and a welcome too.

# SYNTAX.

Syntax treats of the agreement, government, and proper arrangement of words and sentences.

*Agreement* is when one word is like another in number, case, gender, or person.

*Government* is when one word causes another to be in some particular mood, tense, or case.

# FALSE GRAMMAR,

## ADAPTED TO THE RULES OF SYNTAX.

RULE I.

THEE must be more attentive to thy studies.—Them that oppress the poor to increase their riches, shall come to want.—Her that is virtuous, deserves esteem.—Whomsoever is contented, enjoys happines.—Him that thinks twice before he speaks once, will speak twice the better for it.—He admonished all whom he thought had been disorderly, to be more watchful in future.—How dost thee do?—Art thee well?—Hast thee been to town to day?—I can run as far as him.—You spoke better than her.—These are better than them.

RULE II.

The girls was here yesterday.—Thou should be more diligent in attending to thy studies.—Great pains has been taken to little purpose.—Frequent commission of sin, harden men in it.—There is many occasions in life, in which silence and simplicity are marks of true wisdom.—He dare not act contrary to his instructions.—What avails the best sentiments, if people do not live suitably to them?—Not one of them whom thou hast clothed in purple, are happy.—The following treatise, together with those which accompany it, were written many years ago, for my satisfaction.—In him were happily blended true dignity with softness of manners.—Reconciliation was offered, on conditions as moderate as was consistent with a permanent union.—Slight as the value of the things of time are, we continue to pursue them with unremitting diligence.

RULE V.

He acted agreeable to his promise.—He speaks very fluent, but does not reason very coherently.—The task was the easier performed, from the cheerfulness with which they engaged in it.—He conducted himself very unsuitable to his profession.—She writes very neat, and spells accurate.—He was so deeply impressed with the subject, that few could speak nobler upon it.—Alas! they are miserable poor.—She was exceeding careful not to give offence.—He was prodigal, and his property is now near exhausted.—You read that very good.

RULE VI.

The master loves thou, because thou art diligent.—He that is idle and mischievous reprove sharply.—Who have I reason to love so much as this friend of my youth.—The man who he raised from obscurity is dead. He and they we known, but who art thou?—Who did they entertain so freely?—If he will not hear his best friend, who shall we send to admonish him?—They who have laboured to make us wise and good, are the persons who we ought particularly to love and respect.—Whatever others do, let thou and I perform our duty.—We should love, fear, and obey the Author of our being, as He who has power to reward or punish us forever. He who committed the offence, thou shouldst correct, not I who am innocent.—Who do you see coming?—Ye have reason to dread his wrath, which one day will destroy ye both.

RULE VII.

Suspecting not only we, but they also, he was so studious to avoid all intercourse.—You are displeased with me for admonishing ye.—I could not avoid considering, in some degree, they as enemies to me, and thou as a suspicious freind.—From having exposed hisself too freely in different climes, he entirely lost his health.

RULE VIII.

Who did he give the book to?—From he that is needy and afflicted, turn not away.—Associate not thyself with those who none can speak well of.—Who does he study with?—What concord can subsist between those who commit crimes, and they who abhor them?—From the character of those persons who you associate with, your own will be established.—I hope it is not I who they are displeased with.—Who are you to work for?

RULE IX.

Thou art him who sold the books.—I believe it to be they who raised the report.—It was not me who made the noise.—I would act the same part, if I were him, or in his situation.—He so much resembled his brother, that at first sight I took it to be he.—It could not have been her, for she always acts discreetly.—He is not the person whom he appeared to be.—After all their professions, is it possible to be them?—It might have been him, but there is no proof of it.—If it were not him, who do you imagine it to have been?—Who do you think me to be?—Whom do men say that I am?—Let him be who he may, I am not afraid of him.—I cannot tell who has befriended me, unless it is him from whom I have received many benefits.

RULE X.

Thy ancestors virtue is not thine.——Thy fathers offence will not condemn thee.—Wisdoms precepts are the good boys greatest delight.—Hast thou read Cowpers poems?—The girls books were kept in better order than the boys.—I will not destroy the city for tens sake.—Nevertheless, Asa his heart was perfect with the Lord.—A mothers tenderness, and a fathers care, are natures gifts' for mans advantage—A mans manner's frequently influence his fortune.—Wisdoms precepts' form the good mans interest and happiness.—And he cast himself down at Jesus feet.—Moses rod was turned into a serpent.—For Herodias sake, his brother Philip's wife—If ye suffer for righteousness's sake, happy are ye.—Ye should be subject for conscience's sake.

RULE XI.

I gave my book to James my cousin, he who was here yesterday.—This house belongs to Samuel, the carpenter, he who built the house.—Augustus, the Roman emperor, him who succeeded Julius Cesar, is variously described.—Those books are my friend's, him who keeps the library.—The estate was left to Simon and John, the two eldest sons, they that had been to Europe.—Art thou acquainted with Clarissa, the milliner, she whom we met in our walks this morning.

RULE XIII.

He is a wise man which speaks little.—I do not think that any person should be censured for being careful of their reputation.—The woman which we saw is very amiable.—Rebecca took goodly raiment, which was with her in the house, and put them on Jacob.—They which seek wisdom will certainly find her.—The male among birds seems to discover no beauty, but in the colour of its species.—Every person, whatever be their station, should attend to the duties of morality and religion.—Let each of us cheerfully bear our part in the general burden.—If an animal should be taken out of its instinct, we should find him wholly destitute of understanding.—An orator's tongue should be agreeable to the ears of their auditors.—Take handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven, in the sight of Pharaoh; and it shall become small dust.—The exercise of reason appears as little in the sportsmen, as in the beasts who they sometimes hunt, and by whom they are sometimes hunted.

RULE XIV.

He loves you and I.—I esteem him, and her, and they.—My brother and him are tolerable grammarians.—You and us enjoy many privileges.—She and him are very unhappily connected.—Peter and me went to church.—Between you and I there is some disparity of years; but neith-

between him and she.—If a man say, I love God, and hates his brother, he is a liar.—If thou sincerely desire and earnestly pursuest virtue, she will be found of thee.—He would neither do it himself, nor suffered another to do it.—You and her and him are to be blamed.—He invited my brother and I to see his garden.—She is more fond of gayety than him.

RULE XV.

Him having ended his discourse, the assembly dispersed.—Them being willing to improve, the study was rendered agreeable.—Her being absent, the business was attended to by others.—They all had liberty to go, us only excepted.—The sun's being risen, it became very warm.—They were all more or less censurable, her only excepted, who was very circumspect in her conduct.—Thee having been unwatchful, the work is rendered more difficult.

RULE XVI.

It is better to live on a little, than outlive a great deal.—You ought not walk too hastily.—We wish neither to write, nor read so fast.—She thought to went home last week.—He desires thee stay for him.

RULE XVIII.

I need not to solicit him to do a kind action.—It is the difference of their conduct, which makes us to approve the one, and reject the other.—I bid him to shut the door.—I have seen some young persons to conduct themselves very discretely.—I dare not to presume so hastily, lest I should give offence.—I bid him to go, but he refused.—I feel my heart to beat, but very faintly.—I dare not to express my sentiments upon so contested a subject.—I dare to say that we need not to urge nor to bid Charles to study his grammar: it is so plain as to make him to see the propriety of what he says, and to hear, understandingly, the explanations of his teacher. We need, therefore, only to let him to have the book; and if he see the other boys to learn, he will feel his heart to beat high with ambition.

## GENERAL REMARKS ON THE AUXILIARY VERBS.

The verbs, *have*, *be*, *will*, and *do*, when they are unconnected with a principal verb, expressed or understood, are not auxiliaries, but principal verbs; as, "We *have* enough;" "I *am* grateful;" "He *wills* it to be so;" "They *do* as they please." In this view, they also have their auxiliaries; as, "I *shall have* enough." "I *will be* grateful;" "They *must do* it," &c.

The peculiar force of the several auxiliaries will appear from the following account of them.

*Do* and *did*, are used to add a particular emphasis to an affirmation, or mark the time with greater positiveness; as, "I *do* speak truth;" "I *did* respect him;" "Here I am, for thou *didst* call me." They are also used in negative and interrogative sentences; as, "I do not *hate* him;" "*Do* you *hate* him;" To prevent the repetition of one or more verbs, in the same, or following sentence, we frequently make use of *do* and *did*; as, "Jack learns the English language as fast as Harry *does*;" that is, "as fast as Harry *learns*." "I shall come if I can; but if I *do* not, please to excuse me;" that is, "if I *come* not." *Do*, is always used in the present tense, and *did*, in the imperfect.

*May* and *might*, express the possibility or liberty of doing a thing; *can* and *could*, the power; as, "It *may* rain;" I *may* write or read;" "He *might* have improved more than he has;" "He *can* write much better than he *could* last year."

*Must*, is sometimes called in for a helper, and denotes necessity; as; "We *must* speak the truth, whenever we do speak, and we *must* not prevaricate."

*Will*, in the first person singular and plural, intimates resolution and promising; in the second and third persons, only foretels; as, "I *will* reward the good, and *will* punish the wicked;" "We *will* remember benefits, and be grateful;" "Thou *will*, or he *will*, repent of that folly;" "You or they *will* have a pleasant walk."

*Shall*, on the contrary, in the *first* person, simply foretels; in the second or third persons, promises, commands, or threatens; as, "I *shall* go abroad;" "We *shall* dine at home;" "Thou *shalt*, or he *shall*, inherit the land;" "Ye *shall* do justice, and love mercy;" "They *shall* account for their misconduct." The following passage is not translated according to the distinct and proper meanings of the words *shall* and *will*; "Surely goodness and mercy *shall* follow *me* all the days of my life; and I *will* dwell in the House of the Lord for ever;" it ought to be, "*Will* follow me," and, "I *shall* dwell." The foreigner, who, as it is said, fell into the Thames and cried out; "I *will* be drowned, no body *shall* help me;" made a sad misapplication of these auxiliaries.

These observations respecting the import of the verbs *will* and *shall*, must be understood of explicative sentences; for, when the sentence is interrogative, just the reverse, for the most part, takes place: thus, "I *shall* go; you *will* go;" expresses event only: but, "*will* you go?" imports intention; and, "*shall* I go?" refers to the will of another. But, "He *shall* go," and "*shall* he go?" both imply will; expressing or referring to, a command.

When the verb is put in the subjunctive mood, the meaning of these auxiliaries likewise undergoes some alteration; as the learners will readily perceive by a few examples: "He *shall* proceed," "If he *shall* proceed;" "You *shall* consent," "If you *shall* consent." These auxiliaries are sometimes interchanged, in the indicative and subjunctive moods, to convey the same meaning of the auxiliary; as, "He *will* not return," "If he *shall* not return;" "He *shall* not return," "If he *will* not return."

*Would*, primarily denotes inclination of will; and *should*, obligation: but they both vary their import, and are often used to express simple event.

*General remarks on the Moods and Tenses, and the inflection of Verbs.*

The form of the verb *to be*, in the indicative mood, present tense, as exhibited on page 9, is now generally used by good writers. But the following form is the most ancient, and is found in the translation of the Bible, and other good English authorities, and is still sometimes used in popular practice.

PRESENT TENSE.

| | | | |
|---|---|---|---|
| *Sing.* | 1. I be. | 2. Thou beest. | 3. He is. |
| *Plur.* | 1. We be. | 2. Ye *or* you be. | 3. They be. |

*Thou beest* is now obsolete, and *you be* is used instead.

The form of the present tense of the subjunctive mood, is frequently used to express future time, the auxiliary being suppressed; thus, instead of saying, "if he *should be*, if he *should go*, if he *should learn*;" we frequently say, "if he *be*, if he *go*, if he *learn*." *Should*, is probably more used to form the future tense of the subjunctive mood, than *shall*, or *will*.

The potential mood becomes subjunctive, by means of the conjunctions *if*, *though*, *unless*, &c. prefixed to its tenses, without any variations from the potential inflections; as, "If I *could deceive* him, I should abhor it."

It should be noticed, that the sign of the subjunctive mood, is not always expressed: supposition or hypothesis may be well expressed without the conjunctions, *if*, *though*, *unless*, &c. as, "*Were it possible*," for, "*if it were possible*."

In the subjunctive mood, there is a peculiarity in the tenses which should be noticed. When I say, "*if it rains*," it is understood that I am *uncertain* of the fact, at the time of speaking. But when I say, "*if it rained*, we should be obliged to seek shelter," it is not understood that I am uncertain of the fact; on the contrary, it is understood that I am certain, It *do not rain* at the time of speaking. Or if I say, "*if it did not rain*, I would take a walk," I convey the idea that it *does* rain at the moment of speaking. This form of our tenses in the subjunctive mood, has never been the subject of much notice, nor ever received its due explanation and arrangement. For this hypothetical verb is actually a present tense, or at least incline to—it certainly does not belong to past time. It is further to be remarked, that a negative sentence always implies an affirmative—"if it did not rain," implies that it *does* rain. On the contrary, an affirmative sentence implies a negative—"if it *did* rain," implies that it does *not*.

In the past time, a similar distinction exists; for "if it rained yesterday," denotes uncertainty in the speaker's mind—but "if it had *not* rained yesterday," implies a certainty, that it *did* rain.

In the Potential mood, some grammarians confound the present with the imperfect tense; and the perfect with the pluperfect. But that they

are really distinct, and have an appropriate reference to time, correspondent to the definitions of those tenses, will appear from a few examples: "I wished him to stay, but he *would* not;" "I *could* not accomplish the business in time;" "It was my direction that he *should* submit;" "He was ill, but I thought he *might* live;" "I *may have* misunderstood him;" "He *cannot have* deceived me;" He *might have* finished the work sooner but he *could*, not *have*, done it better." It must, however, be admitted, that, on some occasions, the auxiliaries *might*, *could*, *would*, and *should*, refer also to present and to future time.

In poetry and law style, the verb *let*, in the imperative mood, is frequently omitted; as, "*Perish* the lore that deadens young desire;" that is, "*let* the lore perish;" &c. "*Be* ignorance thy choice, where knowledge leads to wo;" that is, "*let* ignorance be thy choice," &c. "*Be* it enacted;" that is, "*let* it be enacted."

Those tenses are called simple tenses, which are formed of the principal verb; as, "I *learn*, I *learned*." The compound tenses are such as cannot be formed without an auxiliary verb; as, "I *have learned*, I *had learned*, I *shall* or *will learn*, I *may learn*, I *may be learned*, I *may have been learned*," &c. These compounds, are, however, to be considered as only different forms of the same verbs.

An active or a neuter verb may be conjugated differently from the usual manner, by adding its present participle to the auxiliary verb *to be*, through all its moods and tenses; as, instead of "I *teach*, thou *teachest*, he *teacheth*," &c. we may say, "I *am teaching*, thou *art teaching*, he *is teaching*." This mode of conjugation has, on particular occasions, a peculiar propriety; and contributes to the harmony and precision of language. Hence some grammarians divide each tense into two forms, for the purpose of distinguishing the *definite* or *precise* time from the *indefinite*.

The *indefinite tense* represents general truths, and customary actions, without reference to a specific time; as, "God is infinitely great and just; man *is* imperfect and dependant; plants *spring* from the earth; birds *fly*; fishes *swim*; Scipio *was* as virtuous as brave; I *have accomplished* my design, Edgar *will obtain* a commission in the navy."

The *definite tense* marks the time with precision; as, "I *am writing*; he *is reading*;" I *was* standing at the door when the procession passed;" "I *had been reading* your letter when the messenger arrived;" "He *will be preparing* for a visit, at the time you arrive;" "We *shall have been making* preparations a week before our friends arrive."

When a helping verb is joined to a principal verb, the latter is never varied; as, "I *can learn*, thou *canst learn*, he *can learn*." When there are two or more auxiliaries joined to a principal verb, the first of them only is varied according to person and number; as, "I *may have written*, thou *mayst have written*; I *have been loved*, thou *hast been loved*; I *shall* or *will be loved*, thou *shalt* or *wilt be loved*."

The neuter verb is conjugated like the active; but, as it partakes somewhat of the nature of the passive, it admits, in many instances, of the passive form, retaining still the neuter signification: as, "I am arrived; "I am gone;" "I am grown." The auxiliary verb, *am*, *was*, in this case precisely defines the time of the action or event, but does not change the nature of the passive form not expressing a passion, or the receiving of an action, but only a state or condition of being. All verbs of the passive form, that will not admit the preposition *by* or *with*, and an agent after them, are *neuter verbs*.

The *tense* of passive verbs, and of verbs of the definite kind, is ascertained, only, by their auxiliaries; as, "I *am* loved, I *shall be* loved;" "I *am* writing, I *was* writing, I *have been* writing."

*A list of the principal Adverbs.*

Adverbs may be reduced to certain classes, the chief of which are those of Number, Order, Place, Time, Quantity, Manner or Quality, Doubt, Affirmation, Negation, Interrogation, and comparison.

1. Of *number*. Once, twice, thrice, &c.
2. Of *order*. First, secondly, thirdly, fourthly, fifthly, lastly, finally, &c.
3. Of *place*. Here, there, where, elsewhere, anywhere, somewhere, nowhere, herein, whither, hither, thither, upward, downward, forward, backward, whence, hence, thence, whithersoever, &c.
4. Of *time*.

Of *time present*. Now, to-day, &c.

Of *time past*. Already, before, lately, yesterday, heretofore, hitherto, long since, long ago, &c.

Of *time to come*. To-morrow, not yet, hereafter, henceforth, henceforward, by and by, instantly, presently, immediately, straightways, &c.

Of *time indefinite*. Oft, often, oft times, oftentimes, sometimes, soon, seldom, daily, weekly, monthly, yearly, always, when, then, ever, never, again, &c.

5 Of *quantity*. Much, little, sufficiently, how much, how great, enough, abundantly, &c.

6. Of *manner or quality*. Wisely, foolishly, justly, unjustly, quickly, slowly, &c. Adverbs of quality are the most numerous kind; and they are generally formed by adding the termination *ly* to an adjective or participle, or changing *le* into *ly*; as, "Bad, badly; cheerful, cheerfully; able, ably; admirable, admirably."

7. Of *doubt*. Perhaps, peradventure, possibly, perchance.

8. Of *affirmation*. Verily, truly, undoubtedly, doubtless, certainly, yea, yes, surely, indeed, really, &c.

9. Of *negation*. Nay, no, not by no means, not at all, in no wise, &c.

10. Of *interrogation*. How, why, wherefore, whether, &c.

11 Of *comparison*. More, most, better, best, worse, worst, less, least, very, almost, little, alike, &c.

Besides the adverbs already mentioned, there are many which are formed by a combination of several of the prepositions with the adverbs of place, *here*, *there*, and *where*; as, "Hereof, thereof, whereof; hereto, thereto, whereto; hereby, thereby, whereby; herewith, therewith, wherewith; herein, therein, wherein; therefore, (i. e. there-for,) wherefore, (i. e. where-for,) hereupon or hereon, thereupon or thereon, whereupon or whereon, &c. Except *therefore*, these are seldom used.

Some adverbs are *simple* or *single*, others *compound*; the former consists of but one word; as, *happily*, *bravely*, &c. The latter consists of two or more words; as, *at present*, *now a days*, *at length*, *at once*, *at first*, *by and by*, &c.

A preposition becomes an adverb when it has no object expressed or understood; or, when joined with a verb, and necessary to complete the sense of the verb; as, "The business was attended *to*;" "To cast *up*;" "To give *over*;" "He rides *about*;" "He was *near* falling;" "But do not *after* lay the blame on me;" "He died long *before*;" "He dwells *above*;" "They had their reward soon *after*."

The words *when* and *where*, and all others of the same nature, such as, *whence*, *whither*, *whenever*, *wherever*, &c may be properly called *adverbial conjunctions*, because they participate the nature both of adverbs and conjunctions: of adverbs, as they denote the attributes either of *time* or of *place*; of conjunctions, as they conjoin sentences.

*Adverbs* are so called from the two Latin words, *ad* and *verbum*, which signify *to a verb*; and this name is given them because they are, generally, added to verbs.

*A list of the principal Prepositions.*

| | | | |
|---|---|---|---|
| Of | into | above | |
| to | within | below | at on or upon |
| for | without | between | up among |
| by | over | beneath | down after |
| with | under | from | before about |
| in | through | beyond | behind against |

*A list of the principal Conjunctions.*

*Copulative*. And, if, that, both, then, since, for, because, therefore, wherefore.

*Disjunctive*. But, or, nor, as than, lest, though, unless, either, neither, yet, notwithstanding.

Several words, belonging to other parts of speech, are occasionally used as conjunctions.

"He *provided* money for his journey;" "I will do it, *provided* you lend me some help." In the first sentence, *provided* is a verb; and in the second, a conjunction.

"*Except* him;" "Paul said, *except* these abide in the ship." In the first sentence, *except* is a verb in the imperative mood; and in the second, a conjunction. *Excepting* is also used as a participle and conjunction.

"*Both* horses were stolen;" "He is *both* virtuous and brave" In the first sentence, *both* is an adjective; and in the second, a conjunction.

"Christ *being* the chief corner stone;" "*Being* this reception of the gospel was anciently foretold." In the first sentence, *being* is a participle; and in the second, a conjunction.

"You may take *either* of the books;" "He will *either* sail for Canton or Japan." In the first sentence, *either* is a pronominal adjective; and in the second, a conjunction, corresponding with *or*.

"You shall take *neither* of the books;" "He will *neither* study nor work;" In the first sentence, *neither* is a pronominal adjective; and in the second, a conjunction corresponding with *nor*.

"He arrived *then*, and not before;" "I rest *then* upon this argument." In the first sentence, *then* is an adverb; and in the second, a conjunction.

# APPENDIX.

## VERSIFICATION.

VERSIFICATION, or Poetry, is a species of composition, made according to certain harmonious measures, or proportions of sound.

*Rhyme* is that kind of poetry in which the terminating sound of one line, agrees with that of another; as,

Go tell my son said *he*,
All thou hast heard of *me*.

*Blank verse*, like other poetry, is measured, but does not rhyme; as,

All on earth is shadow; all beyond,
Is substance: the reverse is folly's creed.

### OF POETICAL FEET.

A certain number of syllables, connected, form a foot. They are called *feet*, because it is by their aid that the voice, as it were, steps, along through the verse in a measured pace: and it is necessary that the syllables, which mark this regular movement of the voice, should, in some way, be distinguished from the others.

Feet are all reducible to eight kinds; four of two syllables, and four of three syllables; viz.

| | |
|---|---|
| A Trochee — ⏑ | A Dactyl — ⏑ ⏑ |
| An Iambus ⏑ — | An Amphibrach ⏑ — ⏑ |
| A Spondee — — | An Anapaest ⏑ ⏑ — |
| A Pyrrhick ⏑ ⏑ | A Tribrach ⏑ ⏑ ⏑ |

A *Trochee* has the first syllable unaccented, and the last unaccented; as hateful, pettish.

Rĕstlĕss mōrtāls tōil fōr nōught;
Blĭss ĭn vāin frŏm eārth ĭs sōught.

An *Iambus* has the first syllable unaccented, and the last accented; as dĕlāy, bĕhōld.

And māy ăt lāst my wēary āge,
Find out the peaceful hermitage.

A *Spondee* has both the words or syllables accented; as, a hīgh trēe, the pale mōon.

Sēe the bōld yōuth strāin ūp thē thrĕatnĭng stēep.
Old tīme brīngs mān tō hĭs lōng hōme.

A *Pyrrhick* has both the words or syllables unaccented; as, ŏn thĕ tall tree.

In ă smāll strēam, by thē sĭde ŏf ă mōuntāin,
We bath'd with delight.

A *Dactyl* has the first syllable accented, and the last two unaccented; as cŏnquĕrŏr, hŏrrĭblĕ.

Frŏm thē lŏw plēasŭre ŏf thĭs fallĕn năture,
Rise we to higher, &c.

An *Amphibrach* has the first and last syllable unaccented, and the middle one accented; as, dĕlightfŭl, ămāzĭng.

The piece you say is incorrect, why take it,
I'm all submission, what you'd have it make it.

An *Anapaest* has the first two syllables unaccented, and the last accented; as, ĭncŏmmōde, cŏntrāvēne.

Māy I gŏvĕrn my pāssĭons with ăbsŏlūte swāy,
And grow wiser and better as life fades away.

A *Tribrach* has all its syllables unaccented; as, unpardŏnablĕ, inăccĕrablĕ.

And rolls impetŭŏŭs t the plain,

Some of these feet may be denominated *principal* feet; as pieces of poetry may be wholly, or chiefly formed of any of them. Such are the Trochee, Jambus, Dactyl, and Anapaest, They are capable also of numerous variations by mixing them with each other, and by the admission of the secondary feet. The Spondee, Pyrrhick, Amphibrach, and Tribrach, are secondary feet.

*Measure*, in poetry, is the number of syllables or feet contained in a line. The measures that are most in use, are those of ten, eight, and seven syllables: but the *Iambick*, *Trochaick*, and *Anapoestick* verse, is sometimes very short, and sometimes long measure.

### OF PAUSES.

THERE are two kinds of poetical pauses—one for sense, called the *sentential* pause, and known to us by the names of comma, semicolon, &c.—the other for the melody, called the *harmonick* pause. These are perfectly distinct from each other.

The harmonick pause may be subdivided into the *final* pause, and the *cæsural* pause These sometimes coincide with the sentential pause, and sometimes have an independent state; that is, exist where there is no stop in the sense.

The final pause takes place at the end of the line, closes the verse, marks the measure, preserves the melody, without interfering with the sense, and alone, on many occasions, marks the difference between prose and verse: which will be evident from the following arrangement of a few poetical lines.

"Of man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our wo, with loss of Eden, till one greater Man restore us, and regain the blissful seat, sing, heavenly muse!"

A stranger to the poem would not easily discover that this was verse; but would take it for poetical prose. By properly adjusting the final pause, we shall restore the passage to its true state of verse.

Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly muse!

These examples show the necessity of reading verse, in such a manner as to make very line sensible to the ear; for, wha is the use of melody, or for what end has the poet composed in verse, if, in reading his lines, we suppress his numbers, by omitting the final pause; and degrade them, by our pronunciation, into mere prose? As this pause is made only by the suspension of the voice, not by a change, it prevents that monotony, that sameness of note at the end of lines, which, however pleasing to a rude, is disgusting to a delicate ear.

The *cæsural* pause divides the line into equal, or unequal parts, falling generally on the 4th, 5th, or 6th syllable, in heroic verse.

*Exemplification of the Cæsural Pauses*: [ " ]

The silver eel," in shining volumes roll'd,
The yellow carp," in scales bedropp'd with gold.

Round broken columns," clasping ivy twin'd,
O'er heaps of ruins," stalk'd the stately hind.

Oh, say, what stranger cause," yet unexplor'd,
Could make a gentle belle," reject a lord.

The line is sometimes divided into four parts, by the introduction of what is called a *demi-cœsura*; thus:

Warms' in the sun," refreshes' in the breeze,
Glows' in the stars," and blossoms' in the trees;
Lives' through all life," extends' through all extent,
Spreads' undivided," operates' unspent.

## RHETORICK AND ORATORY.

RHETORICK, or oratory, is the art of speaking justly, methodically, and elegantly, upon any subject; so as to instruct, persuade, and please. A speech made according to the rules of this art is called an *Oration*, and the speaker an *Orator*. The word *rhetorick* is derived from a Greek word of the same signification.

A good orator must be eminent for invention, disposition, memory, gesture, and elocution.

*Invention* is the talent of forming, or selecting, such arguments, for the proving or illustrating of a subject, as will move the passions, and conciliate or instruct the minds of the hearers.

*Disposition* is the arrangement of the arguments, in the most orderly and advantageous manner.

*Gesture* is the natural, or the artificial, accommodation of the attitude to the several parts of a discourse;—the "suiting of the action to the word."

*Elocution* is the art of expressing our ideas in a clear and distinct manner, and in harmonious, appropriate language. Elocution comprises,

1st. *Composition;* or the grammatical arrangement, plainness, and propriety of language.

2d. *Elegance;* which consist in the purity, perspicuity, and politeness of language, and is gained chiefly by studying the most correct writers, conversing with polite, well-informed people, and making frequent and careful essays in composition.

3d. *Dignity;* which adorns language with sublime thoughts, rhetorical figures, &c.

An oration has five parts; the exordium, narration, confirmation, refutation, and peroration.

The *exordium*, or preamble, is the beginning of the discourse; serving to gain the good opinion of the hearers; to secure their attention, and to give them a general notion of the subject. It ought to be clear, modest, and not too prolix.

The *narration* is the recital of the facts as they happened; or, as they are supposed to have happened. It ought to be perspicuous, probable, concise, and (on most subjects) entertaining.

The *confirmation* is the proving by argument, example, or authority, the truth of the propositions advanced in the narration *

The *refutation*, or confutation, is the destroying of the arguments of the antagonist; by denying what is apparently false, detecting some flaw in the reasoning, or showing the invalidity of the proof. It should be sharp and lively.

The *peroration*, or conclusion, is a recapitulation of the principal arguments, concisely summed up with new force and weight; in order to excite the feeling of hatred or pity.

## TROPES, OR FIGURES OF SPEECH.

TROPES, or figures of speech, always denote some departure from simplicity of expression; as, "A good man enjoys comfort in the midst of adversity." This is simple language: but when I say—"To the upright there ariseth light in darkness," I express the same sentiment in a figurative, and in a more impressive and vivid manner. Figures, or tropes, greatly enliven and enrich language.

The following are some of the principal figures—*personification, apostrophe. hyperbole, simile, metaphor, allegory, irony, climax, metonymy,* and *synecdoche.*

*Personification* bestows life and action upon things inanimate; as, "The earth thirsts for rain."

> Cheer'd with the grateful smell, old ocean smiles,
> Behold, the morn in russet mantle clad,
> Walks o'er the dew of yon high eastern hills.

*Apostrophe* is a figure nearly allied to personification. It consists in bestowing an ideal presence upon real, either dead or absent. We address them as if they stood before us, listening to the overflow of our passions; as,

"Retire; for it is night my love, and the dark winds sigh in your hair. Retire to the hall of my feast, and think of the times that are past; for I will not return till the storm of war is gone."—OSSIAN.

"Weep on the rocks of the roaring winds, O maid of Inistore; bend thy fair head over the waves, thou fairer than the ghost of the hills, when it moves in a sun-beam at noon, over the silence of Morven. He is fallen: thy youth is low; pale beneath the sword of Cuchullin."—OSSIAN.

The *Hyperbole* consists in magnifying or diminishing an object beyond reality.

> Hyperbole soars high, or creeps too slow;
> Exceeds the truth, things wonderful to show.
> *He touch'd the skies. A snail don't crawl so slow.*

> ———I found her on the floor,
> In all the storm of grief; yet beautiful;
> Pouring forth tears, at such a lavish rate,
> That, were the world on fire, they might have drown'd
> The wrath of Heaven, and quench'd the mighty ruin.—LEE.

"He was owner of a piece of ground not larger than a Lacedemonian letter."

A *Simile* is a comparison, by which any thing is illustrated. This figure, equally familiar and beautiful, discovers resemblances, real or imaginary, between actions, which, in their general nature, are dissimilar; as,

"The musick of Caryl was like the memory of joys that are past, pleasant and mournful to the soul."—OSSIAN.

> ———She never told her love;
> But let concealment, like a worm i' the bud,
> Feed on her damask cheek: She pined in thought:
> And, with a green and yellow melancholy,
> She sat, like Patience on a monument, smiling at grief.
> SHAKESPEARE.

A *Metaphor** is the putting of the name of one thing for that of another; so as to comprise a simile in a single word: or, it is the application of a word to a use, to which, in its original import, it cannot be put; as,

> *Wallace* was a *thunderbolt* of war;
> *Fingal* the *gale* of Spring.

A hero resembles a lion, and is often compared to one. Such a comparison is a simile: but imagine a hero to be a lion, instead of only resembling one, and you have a metaphor.

"Like a mighty pillar, doth this one man uphold the state." [This is a simile] "He is the sole pillar of this ponderous state." [A metaphor.]

An *Allegory* is a continued metaphor;—or, it is the representation of one thing by another, that resembles it, and that is made to stand for it.

> An allegory is a chain of tropes;—
> I've pass'd the shoals; fair gales now swell my hopes.

"Venus grows cold without Ceres and Bacchus," i. e.—love grows cold without bread and wine.

There cannot be a more beautiful and correct allegory than the following; in which the people are represented under the image of a vine.

"Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it: thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the seas, and her branches unto the river. Why hast thou, then, broken down her hedges, so that all they who pass by the way do pluck her? The boar out of the wood doth waste it; and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine."—80th PSALM.

*Irony* is a mode of speech in which the meaning is contrary to the words.

> Irony, dissembling with an air,
> Means otherwise than words declare.

"Cry aloud; for he is a god: either he is talking, or he is pursuing,

* Rhetoricians advise us to place our strongest arguments in the front, the weakest in the middle, and to reserve some of the best till the close.

* A metaphor differs from a simile in form only, not in substance; comparison is the foundation of both.

or he is in a journey, or peradventure he sleepeth, and must be awaked."--1 KINGS, xviii. 27.

A *Climax* is a figure by which the sentence gradually rises.

A climax, 'tis said, by gradation ascends.
*They were my countrymen, my neighbours, my friends.*

"France, amidst the ferocity of successive factions; unaided by a single friend; assailed, on all sides, by the strongest energies of surrounding kingdoms, preserved her territory uninjured."

*Metonymy* puts the *cause* for the *effect*; the *effect* for the *cause*: the *container* for the *contained*; or the *sign* for the thing *signified*; as,

"We are reading *Virgil*,"---i. e. Virgil's works; "Grey hairs [i. e. old age] should be respected;" "The kettle boils," ---i. e. the water in the kettle; "He addressed the chair,"---i. e. the person in the chair. "She assumed the sceptre,"---i. e. the royal authority.

A *Synecdoche* puts a part for the whole, or the whole for a part; as,

While o'er the roof, [house] loud thunders break.
"By the sweat of his brow, earns he his bread," [food, clothing, &c.]

## COMPOSITION.

COMPOSITION is the forming of words together in grammatical order.

orks; "Grey hairs [i. e.
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